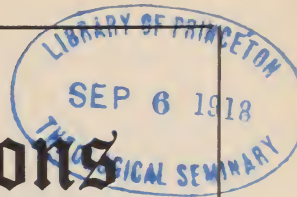




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THE Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS



Vol. LXXXIII SEPTEMBER, 1918 No. 9

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THE GRAND TETON OVERLOOKING JACKSON'S HOLE, WYOMING
The Duke d'Abruzzi essayed this famous peak and failed. Bishop F. J. Spalding's party, alone, successfully reached the top
(See page 595)

The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

ARTHUR S. LLOYD, Editor

CHAS. E. BETTICHER, Associate Editor

VOL. LXXXIII September, 1918

No. 9

THE PROGRESS OF THE KINGDOM

THE war has made one thing clear beyond discussion. The civilization which men were building so laboriously has proved to be no civilization at all. Having nearly reached its flower in our race, it has showed itself to be in no way different from the civilization which preceded the Revelation of the Incarnate Word of God, except that it has been made more terrible and abominable by the added physical development which that Revelation made possible.

The whole world shrinks from Germany and its abominations, since Germany has trampled in the dust everything that makes for the dignity and decency of human life. But we should not forget that while Germany frankly declared sordidness to be the foundation of greatness and built upon this scientifically, the rest of the nations while denying Germany's theory were acting upon it practically, as witness what has been taught in our colleges under the dignified title of philosophy and the theories which have underlaid our economical development.

The brutal frankness with which Germany has declared the abomination which the rest of us denied has given that nation its preeminence in sav-

agery. But all the nations were willing to enjoy the fruits of it, provided they were not involved in the savagery.

Now that the least intelligent can see what sordidness ends in, every nation in which humanity is not dead has lent its aid to eliminate the curse from the earth, and they must succeed since it is the destiny of the human race to grow up into completeness, and the end of the struggle will show that more of the evil which resists human development has been eliminated.

Yet it is interesting to note that, ignoring the Revelation, there is no flaw in Germany's logic. There is a complacent conceit which amiably makes a place in human affairs for what it calls "religion," but which seriously assures men that when matters of importance are to be determined the wiser ones must not be annoyed by religion's votaries. At the same time hands are up in horror at the bestiality which Germany's theories have made possible. In all this there seems to be no realization of the fact that if the Revelation is eliminated there is no ground on which this same barbarism can be logically combated. Had modern physical development been possible in the old world, "German" would have described the acme

The Progress of the Kingdom

of that development. In the old world human society was saved by the men who, looking forward, knew in themselves that the law of human life could not be identical with the law of physical force—they were “looking for the coming One”.

There are indeed only two possible laws for man's guidance. One is the law of the jungle, which holds that man must be regarded as a more highly developed beast. The other is the law of Life which is revealed by the Incarnate One. This rests in the admission that the law of man's life and the law of God's life are identical. German philosophy has frankly declared that the first is the only practical theory. Germans have undertaken to compel its acceptance by mankind. It is interesting to note that the nations following instinct rather than knowledge have by their acts declared that the Revelation is true.

AN interesting question is raised—after the war is ended and the race is safe from organized brutality, will it stupidly begin to build again on the old foundations and again erect a temple to sordidness? There is certainly nothing easier, nor anything more probable, unless in their agony men have learned meanwhile to know what is the inevitable fruit of sordidness, since there is nothing in man's experience which will teach this in advance. Sordidness ministers to egotism, the most subtle of all forms of degradation. It promises with reason that it will insure our personal comfort and there is nothing more pleasant. It insures our ability to indulge ourselves in any way most congenial to our tastes, and we have abundant evidence that it will make good its promise. Why is not sordidness a good thing to follow? Yesterday nobody could answer except the man whose Friend was the Lord Jesus Christ, and nobody would believe him—he was impracticable. Today the

whole world has the answer, written across the heavens in the desolation wrought by German thoroughness.

We may admit that men are dense and slow of comprehension but there is surely no danger that when they begin again they will want to build on the old foundations. Yet however much they may desire to escape from it the end is inevitable unless they have learned meanwhile to look to Him who is the Way. No one would desire to say that the tragic failure of the passing civilization was due to men's deliberately ignoring the truth. To the best of their ability all the nations have been building according to what seemed to them the highest good. The trouble has been that they have ignored what seemed to them the unnecessary or impractical details of what has been taught and showed. They will do it again unless they know Him who is the Revelation of the Father. And this will depend on those who have seen Him risen again from the dead. It will depend on organized Christianity. The Church of the Living God must fulfil its mission if scientific materialism is not again to lure men away from the truth which will make them free.

MEANWHILE there never has been since the Christ went back to His glory such an opportunity as the present offers to show the nations what the trouble is. They have all united to remove the danger threatening human progress, but it may be questioned whether any nation realizes wherein the danger lies. It is for the Church not only to show the nations but to make men able to meet the situation.

That men are willing to hear is proven by the zeal with which they have offered themselves, and the calmness with which they have laid down their lives to preserve liberty in the world. The Church should consider whether her record shows that the

The Progress of the Kingdom

people who call Jesus the Lord and have been baptized into His Name, have done any more for the cause of humanity than those who know nothing except that brutality and covetousness must be cast out.

Nothing can be regarded as a test in such a case except what is actually done. The man or woman who does not help in every way possible to carry on is of course helping "Prussianism". No Revelation was needed to teach man this, the instinct of humanity would have been enough to make it clear. When Christian people help to win this victory they are only doing what all right-minded men and women are doing for their own sake. The Christian obligation begins where the other leaves off. And this obligation can only be described by the fidelity with which Christian people give of their substance, after they have devoted themselves, towards helping to propagate the Gospel.

Measured by this test the American Church was convicted last year of infidelity. She did not even meet the modest obligations which those to whom she had intrusted her work assumed in her name. There is danger on account of the natural absorption of everybody in the demands of the present that she may deny her faith again unless those who understand bestir themselves. If the Church has an answer to the problem which confronts mankind, in the name of humanity and for the honor of the Church's Head she should proclaim it. It is not charitable for the Church to leave mankind under the impression that she knows no other way by which the present distress can result in peace than by dependence on brute force to maintain society after the Frankenstein has been eliminated.

HOWEVER keen the willingness may be to help; however enthusiastic may be the acceptance of the trust committed to the

Church, the response will be *nil* unless the people know what they are called on to do, and an intelligent method be provided for its accomplishment. Theoretically the obligation rests on all alike, but practically the burden of seeing that these are provided rests more upon the bishops and other clergy, just because our generation has inherited the false idea that "the Church" is described by a company of men who have been ordained.

Until we have gotten rid of this most serious obstacle to all real development and the body of the Church has had laid upon it the obligations which are theirs by right, the clergy will have to accept the burden and recognize that in their position as leaders of the Church they must be answerable for the Church's performance. It is a heavy load (every burden that is not natural is irksome) but even this becomes a high privilege when the end to be accomplished is considered.

Heretofore the chief difficulty has been due to a lack of imagination; so that practically the only thing the body of the people knows about the task which the Church and none other can do for mankind is that financially they are assailed because they have not turned over to the treasurer of the parish certain moneys which they shrewdly suspect are to be wasted on some pious fad. "Missions" has meant a "collection" of dubious utility when every man and woman has need for every dollar which they control to meet some immediate need of practical importance. Of course such an attitude might show that people have not yet learned why they are Christian, but really it is because they have never been showed so that they could understand that a Christian's duty begins where his obligation as a citizen ends. His high privilege is to help men to know Him in whom they believe, that the redeemed race may enter upon its inheritance.

The Progress of the Kingdom

It is really wonderful to observe the self-forgetting devotion with which men and women sustain the Church's Mission once they know its purpose. The delightful detail is that such people never need more than an opportunity to make their offering. For them it is true that the King's business does not require "begging". And this answers to commonsense. Who needs to be told that an enterprise must be supported? The only question is whether the enterprise is worth while. And other things being equal it depends on the priest in charge whether the congregation to whom he ministers regards as worth while the enterprise which the Christ committed to His Church.

THERE are several pointers in this number of *THE SPIRIT OF MISSIONS* illustrating what has been written. The development of Wyoming has been almost unique in that the people in Wyoming have been largely influential in making this possible. The bishop has received generous help from the Church beyond his diocese, as was right; but if one could ask him how it was done, he would probably say it was because he was made able to show to men and women the great possibility of Wyoming to help the Church and the nation once her resources were developed. The people believed the enterprise was worth while, and made it a success.

The story of the Church General Hospital at Wuchang is another illustration of the same thing. Those to whom that work was intrusted made some people see what a rare opportunity was presented for interpreting the Faith intrusted to the Church, and means have been so far provided for the hospital's building as to leave no doubt that the rest will be taken care of. It is an enterprise which has invited investment because it is worth while.

In "Our Letter Box" is the most

striking illustration possible. The gift of the young Japanese woman for that church building fund so far beyond her means, and her reason for making the offering, are striking as they are suggestive. She has just found that which the American Church received by inheritance. No doubt the truth is more fascinating to her on this account, and by the same token she realizes more clearly its value. Yet the American Church knows that as this young woman has done, so she must do if she is to be found faithful as a steward. Nor must we blink the fact that the clergy and not the congregation will explain why not, if she fails; just because of that high though wrongly bestowed honor that has been conferred on them. As long as inaccurate thinking identifies "the Church" with ordained men, the clergy must bear this responsibility if the body of the Church fails.

IT is pleasant to note that Dr. Teusler will go to Siberia as chairman of the American Red Cross Commission. The doctor has been so closely identified with the best that Americans have done towards helping to interpret Christianity for Japan, that we can look forward with certainty to his being of real service in Siberia, while we rejoice in the honor conferred on him by our nation in confiding to him such an important trust.

THE calamity in our China Mission, noted on page 631 of this issue, brought to a sudden close a life of much promise for the Church in China. Miss Walker had given herself unreservedly to the Master's service, and no doubt when the call came she faced death as courageously as she did the daily round of duty. The Church at home will unite with the Church in China in giving thanks for her example. To her relatives and friends in both countries we would express our sincere sympathy.



THE SANCTUARY OF MISSIONS

THE CHOICE

The Spirit of America Speaks—

TO the Judge of Right and Wrong
With Whom fulfillment lies

Our purpose and our power belong.

Our faith and sacrifice.

Let Freedom's land rejoice!

Our ancient bonds are riven;
Once more to us the eternal choice

Of good or ill is given.

In the Gates of Death rejoice!

We see and hold the good—
Bear witness, Earth, we have made our choice
For Freedom's brotherhood.

Then praise the Lord Most High
Whose strength hath saved us whole,

Who bade us choose that the
Flesh should die
And not the living Soul!
—Rudyard Kipling.



THANKSGIVINGS

WE thank Thee—
That our nation has chosen the Law of Life for its guidance, rather than the "law of the jungle". (Page 590.)

For the great opportunity before Thy Church in Wyoming. (Page 595.)

For the life and example of Thy servants, William Loola and Shim Yin Chin, who "having finished their course in faith, do now rest from their labours." (Pages 611 and 622.)

For the beginning of the ministry of healing in the new hospital in Wuchang. (Page 615.)

For those who were not afraid to face hard things in the infancy of the Church in Kentucky. (Page 633.)

INTERCESSIONS

WE pray Thee—
To be with those who have offered their all to deliver the world from the scourge of war. (Page 590.)

To enable us to remember our obligation as Christians as well as the debt we owe our country. (Page 590.)

To raise up a native clergyman in Alaska who will take the place left vacant by the death of William Loola. (Page 613.)

That those who have worked so hard for the Church General Hospital in Wuchang may soon see the completion of their endeavor. (Page 617.)

To send the comfort and hope of the Gospel to those who sorrow. (Page 617.)



PRAYERS

OMNIPOTENT GOD, who canst bring good out of evil, and makest even the wrath of man to turn to Thy praise; We beseech Thee so to order and dispose the issues of this war that we may be brought through strife to a lasting peace; and that the nations of the world may be united in a firmer fellowship for the promotion of Thy glory and the good of all mankind; through Jesus Christ our Lord. Amen.

ALMIGHTY and Everlasting God, Who by the power of the Holy Ghost didst enable Thine Apostles to teach the nations and lead them into all Truth; quicken, we beseech Thee, the Church of these latter days, that she may preach the Gospel to those who are in error, so that they may be brought to the true knowledge of Thee, and of Thy Son Jesus Christ our Lord. Amen.

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SAINT MATTHEW'S CATHEDRAL, LARAMIE
The two towers have recently been completed

“LARGE PLAINS”

By Bishop Thomas

THE NATION'S SHUTTLE- COCK



BISHOP THOMAS

NO state in the Union has had anything like the varied geographical experience of Wyoming. It is the only state containing lands obtained from all four of our principal western annexations. Belonging originally to France, ceded by France to Spain in 1762, and by Spain again to France in 1800, the greater portion of Wyoming was sold to the United States in 1803 under the Louisiana Purchase. Of the remainder, all of Sweetwater County and the southern part of Uinta and Carbon Counties were obtained under the Mexican session. Most of Carbon County and the southwestern portion of Albany County were obtained under the Texas annexation. The northwestern portion of Sweetwater County, together with the Yellowstone Park, lay within the limits of the Oregon territory and were secured in 1846 by acknowledged title from Great Britain.

Wyoming, then, in whole or in part, has been under the jurisdiction of France, Spain, Mexico and Texas, as well as under the government of the United States. With incorporation in the Union, however, Wyoming's geographical meanderings were just begun.

In 1854, all of Wyoming Territory obtained from the Louisiana and

Texas Purchases lay within the territory of Nebraska and the remainder within the territories of Utah and Oregon. The Act of March 2, 1861, placed Wyoming within the boundaries of Utah, Washington, Dakota and Nebraska.

In 1863, still another redistricting located Wyoming entirely within the new territory of Idaho, save only the extreme southwestern corner, which still belonged to Utah. In 1865 a bill had been introduced in Congress to organize the territory of Wyoming, at which time Wyoming lay partly in Dakota, partly in Idaho, and partly in Utah. In 1868 Wyoming became a territory, though in 1867 Laramie County had chosen a delegate to Congress. He was not seated but his presence hastened action. In 1890 Wyoming became a state, the name having been advocated by Ashley in 1865 and by Freeman in 1866. This name "Wyoming" is said to come from the Delaware Indian name *Waughmauwama*, which means "Large Plains", but why it was selected or what is the connection between a Delaware name and Crow territory seems to be enshrouded in mystery.

From the earliest record, Wyoming has been the land of wonder and adventure. The Black Hills, the Big Horn and the Wind River ranges of the Rockies constituted the hunter's paradise and drew hither the great fur companies as well as the free hunter and trapper. Kit Carson, James Bridger, William Sublette, William Ashley and Jim Baker are names almost as familiar to the adventurous spirit as Daniel Boone and David Crockett.

In 1834, Fort Laramie was built and served as the center of the fur

“Large Plains”

trading until purchased by the government in 1849 as one of the series of posts along the Overland Trail. By the Overland Route the largest number of immigrants went to Oregon; the Forty-niners to the gold fields of California and the Mormons to Utah.

In 1867, the first trans-continental railroad crossed Wyoming, but the development of the territory was necessarily slow. The railroad passed through the most barren portion of the state, and did not attempt to develop the country along its line. The chief purpose of the Union Pacific has ever been to carry traffic to the Pacific Coast. For years Wyoming was neglected and is to-day one of our least developed states. The reasons are plain and natural:

Wyoming was a high, arid plateau, the watershed of the continent. It was unknown, save to the hunter and trapper. To the settler passing along the great trail the barren steppes were forbidding. The cry was “On to Salt Lake” or Oregon. Moreover, no one knew what lay on either side of the trail, for in no section of the country were Indian hostilities more savage or prolonged. The immigrant passed through or around; he never stopped. Now the tide is turning. From all quarters of the compass the great game have been driven into the Wyoming forests by the advancing population, and soon the elk and the deer will follow the buffalo and the antelope, and Wyoming will be settled. The movement is on and a very few years will tell the story. As yet no one knows the wealth of the state. One can scarcely keep track of the new developments. It is known there is no state in the Union so rich in coal and oil, and few, if any, so rich in iron, copper, lead, asbestos and many of the metals and minerals used in the arts. Cattle and sheep-raising are becoming more stable through irrigation and dry farming.

THE CHURCH'S SHUTTLE- COCK

When Bishop Kemper was made the first missionary bishop of the American Church, Wyoming was within his jurisdiction; but he never reached a point farther west than Central Kansas. In 1859, Bishop Joseph Cruikshank Talbot was chosen bishop of the Northwest, and Wyoming, then a part of Nebraska and Washington Territories, fell to his care. In 1860, Bishop Talbot planned a 7,000 mile trip to Utah via Fort Laramie, which would have taken him through Wyoming; but the route being unsafe in 1863 by reason of the hostility of the Indians, he took the lower route through Colorado and New Mexico. It has not yet been determined whether he ever entered what is now known as Wyoming.

In 1865, on the translation of Bishop Talbot to Indiana, the House of Bishops, basing its action on a bill pending in Congress, created the missionary district of “Colorado and parts adjacent”, which included Colorado, Montana, Idaho and Wyoming, and the missionary district of “Nebraska and parts adjacent”, with jurisdiction in Nebraska and Dakota. The Reverend George Maxwell Randall of Boston and the Reverend Robert Harper Clarkson of Chicago were chosen bishops of these districts respectively. This was called “the bloody year on the plains”; and was further marked by the commencement of the building of the Union Pacific railroad.

In 1866, Montana and Idaho were detached from Colorado, and New Mexico was added, so that Bishop Randall's district was Colorado, Wyoming and New Mexico. This was the year of the so-called “Fetterman Massacre”. At this time there were no towns in Wyoming, the only settlements being the army posts, and a few mining camps and isolated ranches along the Sweetwater, Popo Agie, and

“Large Plains”

the North Platte and their tributaries. As may therefore be supposed, there were no resident clergy; Church services had, however, been held. The Hon. Henry J. Coke, who crossed Wyoming in 1852, was accompanied by his chaplain. On August 25, while on Green River, he writes:

“The parson read prayers, etc.”

From 1849 to 1862, the Reverend William Vaux was army chaplain at Fort Laramie, and was the first regularly stationed clergyman in Wyoming. Concerning him Doctor White writes in his life of Bishop Jackson Kemper: “When Kemper resigned the oversight of Indiana, one of his attached clergy there, wishing to remain under his jurisdiction, and having received an appointment to the chaplaincy of Fort Laramie, was transferred thither at his own request. The post was nearly 1000 miles west of the Mississippi, and this circumstance led the bishop to urge the definition of the western boundary of his jurisdiction which some thought extended to the shores of the Pacific.” Chaplain Vaux stood nobly by his post during the massacres at Fort Laramie.

Another Church chaplain, who served the Church in Wyoming in the early days, was the Reverend Edmond B. Tuttle, who was chaplain at Fort Russell from January, 1868, to June, 1869.

Church life really began in Wyoming when the Union Pacific Railroad reached Cheyenne on November 13, 1867. In fact, anticipating the railroad, the Reverend Charles A. Gilbert of Illinois spent his summer vacation in Cheyenne, and thus became the first minister to serve there. So successful were his ministrations that Messrs. S. B. Reed, Charles D. Sherman and J. D. Wooley corresponded with Bishop Clarkson, and so impressed him with the importance of Cheyenne that on November 26 the Reverend Joseph W. Cook, rector of Saint Paul's Church, West Whitelaw, Penn-

sylvania, was sent to Cheyenne. Leaving Philadelphia on New Year's night he reached Cheyenne on January 14, 1868.

Cheyenne, Dakota, being within the region originally intended by the House of Bishops to be included in Bishop Randall's jurisdiction, under the name of Wyoming Territory, though for some time the bill providing for this did not pass Congress, Bishop Randall claimed it as part of his jurisdiction. Bishop Clarkson had proceeded upon the supposition that so long as the territory was part and parcel of Dakota it belonged to his jurisdiction. Upon requisition being made by Bishop Randall, Bishop Clarkson withdrew, leaving Cheyenne and its first missionary under the jurisdiction of Bishop Randall. The first confirmation within the district was administered on July 14, 1868, in Saint Mark's Parish, Cheyenne. On August 23, Bishop Randall consecrated the new church, thus marking the first consecration of a church building in Wyoming. This church was erected upon the plot of ground where the post office now stands. It was subsequently removed upon a flat car to the coal mining camp of Carbon, where it was in constant use until the camp was abandoned. The church unfortunately was torn down along with the other better buildings of the town, but the cross over the west end of the building, the first reared over any structure within the state, now hangs upon the walls of the vestry room of the new Saint Mark's, Cheyenne.

In April, 1868, the town of Laramie was founded, as were also Carbon, Fort Steele, Rawlins and Green River. Bishop Randall called the Reverend John Cornell to Laramie. When Mr. Cornell arrived in Laramie he found, so he writes me, six horse thieves hanging to the timbers of a frame house in course of construction. During the year Mr. Cook and Mr. Cor-

“Large Plains”

nell planted missions in all these towns along the railroad. Mr. Cornell writes that he also went across country as far as South Pass, accompanied by a Reverend Mr. Stewart, whose death resulted from the exposure. Thus it may be seen the Church was not slow in fulfilling her primary obligation to Wyoming.

On the death of Bishop Randall in 1873, he was succeeded by the Right Reverend John Franklin Spalding, who found but four stations and two missionaries in the district. The following year, New Mexico was separated from the jurisdiction which was now known as the jurisdiction of Colorado and Wyoming. In 1883, the House of Bishops erected the territory of Wyoming into a separate jurisdiction. Bishop Spalding was placed in temporary charge. This oversight extended to 1886. At this time there were five clergymen in the district and ten stations. The most notable achievement of Bishop Spalding's jurisdiction over Wyoming was the sending of the Reverend George Rafter to Cheyenne in 1882 and the Reverend John Roberts in 1883 to the Wind River Reservation, the latter undertaking the evangelization of the Shoshone Indians, who had been placed under our care by General Grant. Both Mr. Rafter and Mr. Roberts are still priests of the district, and are the Nestors of their respective localities.

In 1886, the General Convention created the missionary jurisdiction of Wyoming and Idaho, and in the following spring the Reverend Ethelbert Talbot of Macon, Missouri, was consecrated bishop. In 1896, Wyoming and Idaho were separated into distinct jurisdictions, and Bishop Talbot was given charge of both districts. In 1898, he was transferred to Central Pennsylvania, now Bethlehem.

Bishop Talbot's episcopate was one of conspicuous success. When he arrived he found four clergymen and ten stations; when he resigned his

jurisdiction, eleven years later, he left sixteen clergymen and twenty stations with 729 communicants. He had built fourteen churches, among which was the beautiful cathedral in Laramie, one of the handsomest church buildings in the West, recently completed by the erection of the two towers and the great central spire which, together with the clock and chimes, are the gift of Edward Ivinson, Esq., of Laramie, in memory of his wife. He had erected Saint Matthew's Hall, Laramie, a school for boys, and had established a school for Shoshone Indian Girls on the Wind River Reservation. Unfortunately, Saint Matthew's Hall was afterwards lost to the Church.

In 1898, the General Convention made Wyoming part of the missionary districts of Laramie and Salt Lake. This arrangement continued for ten years when the General Convention again made the district coterminus with the boundaries of the state. These ten years, under the oversight of Bishop Funsten, Bishop Graves, Bishop Leonard and Bishop Spalding, were years of debt-paying and pastoral shepherding, rather than of church building.

On October 10, 1907, the Reverend Frederick Focke Reese, D.D., of Nashville, Tennessee, was elected to be bishop thereof, but declined the election. Wyoming was then placed under the provisional charge of Bishop Funsten, of Idaho, until in 1909, at a meeting of the House of Bishops held in New York, the Reverend Nathaniel Seymour Thomas, rector of the Church of the Holy Apostles, Philadelphia, was elected, and on May 6, 1909, was consecrated Bishop of Wyoming. For the first time in its checkered history, Wyoming had a bishop altogether its own.

Bishop Thomas found on his arrival 10 clergy, no lay workers, 29 church buildings, 13 rectories, 2 halls or parish houses (altogether valued at over

"Large Plains"

\$240,000), 1,338 communicants, 28 parishes and missions, and 14 preaching stations, with practically no debt and no endowment.

THE SHOSHONE INDIANS

In 1868 a treaty was made at Fort Bridger whereby the Shoshone and Bannock Indians were granted a tract of land called The Wind River Reservation, situated in Fremont County, covering an area of 1,520,000 acres. The treaty was concluded by Chief Washakie for the Shoshones and by Chief Tyegee for the Bannocks. Both of these remarkable chiefs lived to be over one hundred years old.

From the Indian point of view, the reservation selected by Chief Washakie himself was ideal. "A nice snug nest for my people," Washakie called it. All his life this notable chief was a consistent friend of the whites, and at his death he received the unique distinction of being buried with military honors. A fine headstone was erected over his grave at the expense of the government.

Not until 1871 did the government make an appropriation to carry out its treaty provision, and this delay well nigh cost Chief Washakie his leadership. The Bannocks did not remain long but returned to Idaho, leaving Washakie's band of Shoshones in sole possession of the finest hunting grounds of the country, which the Sioux claimed as their own. For several years, constant incursions of the Sioux, the Cheyennes, and the Arapahoes, made sad havoc among the Shoshones, on one occasion killing thirty of them. Similar attacks were also made upon the gold miners in the neighborhood of South Pass. In one of these, a little Arapahoe lad was found upon the battle field. He was named "Sherman Coolidge", after General Sherman and Colonel Coolidge. Colonel Coolidge educated him at Shattuck School and Hobart College. Later he attended Seabury Di-

vinity School, was priested, and became a missionary to his people, who in 1876 were given refuge on the Wind River Reservation, where Washakie took particular pride in keeping his eye on his hereditary enemies in the service of his friends, the whites. Washakie governed his people for seventy years on the very ground which the Shoshones claim to have occupied since 1781.

Chief Washakie was baptized by the Reverend John Roberts in 1896. He died at the great age of 103.

CHURCH WORK AMONG THE SHOSHONES

In 1873 the invasions of the hostile Sioux and Cheyennes, and perhaps the Arapahoes, were particularly severe.

It was in this year that Bishop Randall visited the agency. The agent despatched an ambulance and three men to old Fort Stambaugh to escort the bishop in. The party left early Sunday morning for the agency. Hostile signal fires from the tops of the Big Horn and Owl Creek ranges and from other points nearer the trail aroused fears lest the bishop's party be attacked, but they reached the agency at seven o'clock in safety. After a hasty lunch, the entire community repaired to the little old log chapel, now used as a mortuary chapel at the Shoshone burial place, and the bishop conducted service and preached. After the service it was discovered that the hostiles had been all about the church and could have massacred the whole congregation had they not supposed, as a Sioux afterward confessed, that the people had gathered in this log house using it for a fort. As it was, the hostiles cut loose the horses and stock and disappeared quietly. The following day, word came in that the entire line over which the bishop travelled had been raided.

The Bishop Randall Missionary Window in Saint Matthew's Cathedral, Laramie, memorializes the little

“Large Plains”

log building at the agency, where God saved those who were calling upon Him, from a danger they knew not of.

Bishop Spalding was consecrated to succeed Bishop Randall on December 31, 1873. Ten years later he addressed himself to the Indian problem at Wind River, by sending the Reverend John Roberts as missionary to the Shoshones. Mr. Roberts's trip across the divide from Green River took place during the most severe storm known for years, when the snow was three feet deep and the thermometer 50 degrees below zero. Mr. Roberts himself reported to Bishop Spalding under date of February 14, 1883, as follows:

“I reached the Shoshone Indian agency safely last night, after a trying journey of eight days from Green River. At the end of my first day's ride I found that ahead two coach drivers and a passenger were frozen to death and three others badly frost bitten. I afterwards saw some of the sufferers and buried one of the drivers in the snow.”

Within a year Mr. Roberts had established a small school in a building erected by the government for that purpose, with sixteen boarders and eight day pupils. He had also established a mission in Lander. In 1886 Mr. Roberts became superintendent of the government school and busied himself superintending a household of eighty-six Indian children. In 1896 Mr. Roberts was still at his wonderful ministry of blessing, being then in charge of a contract school of twenty Shoshone Indian girls.

In 1899 Chief Washakie and the Shoshones, with the consent of the government, gave 160 acres of land one mile west of the agency, to be used as a Church school and mission farm. Suitable buildings were erected at a cost of \$7,000. In these buildings, known as the Shoshone Indian Mission, Mr. Roberts is carrying on a Church school with some fifteen girls

in constant attendance. From this mission is going forth all the spiritual life of the reservation, and among the Shoshones our good evangelist *Moo-yah-vo* is passing on Mr. Roberts's message both in word and through a goodly example.

During Mr. Roberts's heroic work among the Indians, he has found time to build, besides the churches on the reservation, Saint Thomas's, Dubois, Trinity, Lander, Saint Matthew's Hudson, Saint James's, Riverton, and Saint Paul's, Milford.

THE ARAPAHOE INDIANS

The Arapahoe Indians now occupying the Wind River Reservation with the Shoshones, are known as the “Northern” Arapahoes. By the treaty of 1876 the Arapahoes agreed to return to the Indian territory whence they came and where a reservation was to be provided for them. They started south from the Black Hills whither they had fled, but when they reached the Platte River part of them kept on to the Indian Territory and part remained. For various reasons, the reservation which had been promised the Arapahoe tribe was not established.

Now as the Northern Arapahoes, so called, they reside on the Wind River Reservation, but the government's promises are still unpaid, for no reservation of their own has to this day been provided.

SAINT MICHAEL'S MISSION

Nothing was done for the Arapahoes by the Church since their arrival, except what was accomplished by the personal services of the Reverend John Roberts, whose primary duty was to the Shoshones, and by the efforts of the Reverend and Mrs. Sherman Coolidge, whose labors are beyond praise, until Saint Michael's Mission was founded through the generous endowment of Mrs. Baird Sumner



CODY CANON



TRINITY CHURCH MISSION, JACKSON'S HOLE



ONE UNIT BUILDING, SAINT MICHAEL'S MISSION, WIND RIVER



CHURCH OF OUR SAVIOUR, HARTVILLE



*On the porch of the bishop's house now
the Cathedral Home for Children*



*Some of the girls in the Cathedral Home
camp in the country*



Washday in camp

THE CATHEDRAL HOME FOR CHILDREN, LARAMIE



SHOSHONE INDIAN MISSION, WIND RIVER
For many years the Reverend John Roberts has been in charge of this mission.



ATLANTIC CITY, WYOMING
Bishop Randall stopped here en route to South Pass



GLEBE HOUSE, SAINT MICHAEL'S MISSION, WIND RIVER



THE BISHOP'S FEAST AT FORT WASHAKIE



SAINT THOMAS'S CHURCH, DUBOIS



THE BISHOP RANDALL MEMORIAL HOSPITAL, LANDER



CHIEF WASHAKIE

"Large Plains"

Cooper in 1914. This mission has been located about six miles east of the government school, the plan calling for a new departure in Indian education and development. The present superintendent, the Reverend Royal H. Balcolm, writes:

"Saint Michael's Mission to the Arapahoes does not aim at making a white man out of the Indian. It is a mission school situated on the reservation on which the Indians themselves are obliged to live. Those who are educated under the eyes of their elders are not ostracized when the time of their home-going arrives.

"On a farm of 120 acres is situated an Indian village. The buildings in the present group consist of a log church, three stone dormitories, each to house twelve children and a teacher, a house for the agriculturist, a log office, stables, and an industrial building and store.

"In the small dormitory buildings the girls are of different ages, in order that the life of a family may be developed. Responsibility for the younger children is felt by the older ones. All have some part in the work of the household.

"We are also reviving the Arapahoe arts and craft; teaching them to do their own work and do it better, with the aim in view of making it possible for them to withstand the pressure of civilization.

"The Industrial Building is splendidly equipped and men and boys who have graduated from government schools will have an opportunity to ply their trades. A constant endeavor is being made to build for the tribe along sound economic lines. One of the weaknesses of the government system has been that there is no 'follow up' method with the graduates of the schools. A blacksmith's trade is of no value to an Indian youth sent back to his reservation without the means or encouragement to buy tools and set up a shop for himself. Here men can

work for themselves at the mission's forges, paying the mission a certain *percent* of their earnings. And an expert in his own trade will see to it that his work is well done. This system applies in every craft.

"The Mission Trading Store is a regular trading store under the license of the government. But it is more than that—it is a school. Here the housekeepers from the dormitories come to receive practical lessons in buying. It is a cash store, for the Indian must be taught thrift. The concept of a tomorrow is the boundary between barbarism and civilization. Every cent of profit is turned back by the store to the mission for current expenses. The government has just granted the mission a post-office to be called *Hethadee*, 'Hetha-dee' being the Arapahoe word for 'good' or 'good place'.

"At the mission also is a small temporary hospital for maternity and emergency work. Many lives have been saved because of its existence.

"Of the 800 or more Arapahoes living on this reservation, 351 have been baptized as members of this Church. We have 145 communicants."

OTHER INSTITUTIONS

In the summer of 1910, accompanied by the Reverend Robert M. Beckett, I took a 1100 mile trip by wagon and on horseback through the Yellowstone Park and down into Jackson's Hole. In that interesting and beautiful valley conditions were such that out of seven maternity cases during the summer, three women had died. As I stood at the death bed of one of these women I registered the determination that these conditions should be bettered.

The following year a beautiful stone hospital, the Bishop Randall Hospital, was erected in Lander at a cost of about \$40,000. On November 15, 1912, it was officially opened. It has been handsomely appointed in every

“Large Plains”



SAINT MARK'S PARISH HOUSE,
CHEYENNE

particular and now is the best equipped hospital in the state, ministering to both whites and Indians. The year has been one of great advancement in the hospital. During the past four months it has become entirely self-supporting, and thus is no longer a liability to the district. This is indeed a cause for great thankfulness.

We have at present twenty-nine clergy canonically resident in the state. The past year has been characterized by a steady, intensive growth, most encouraging in these troublous times. The fact that many of the parishes and missions have been able to cancel or reduce their indebtedness, under unprecedented demands for funds, is a cause for congratulation.

Another five-bed hospital has been erected in Jackson's Hole, and from the beginning has been self-supporting.

As there was no provision in the state for the care of destitute and dependent children, the bishop converted his house in Laramie into a home for children, turning the same over to Archdeacon Bray, who was the father of the movement. The archdeacon so popularized the plan in the state that from its inception it has been able to pay its debts.

Last year we purchased from the ecclesiastical authority of the Roman Catholic Church four acres of ground

well adorned with trees, two squares from the State University on the main thoroughfare of the city. On this plot of ground is situated the old Saint Joseph's Hospital. It is in excellent repair, so far as the constructive portions of the building are concerned, but certain additions are made necessary by its added function.

There are many purely parochial institutions, but I mention only the parish house in Cheyenne which was erected in 1911-12 at a cost of some \$40,000. I speak of this inasmuch as during this time of war the parish house has been practically a diocesan institution in the service it has rendered the soldiers at Fort Russell. The building has been in constant use and filled with Sammies.

On November 17, 1910, was held the first annual conference of the clergy in Wyoming, summoned for no other purpose than to give the clergy a week of goodly fellowship. These conferences have been made possible through the generosity of Mrs. Clinton Ogilvie of New York in memory of her pastor, the Reverend Arthur Brooks, D.D. No one institution has done more to build up the *esprit* of the clergy than this institution, which is familiarly known as the "Ogilvie Conference".

Through the working out of a plan whereby a goodly number of men of the highest class from the eastern seminaries have been creating the vogue of the Western Frontier in lieu of an eastern curacy as the proper work of a ministerial interne, Wyoming has been privileged in securing the services of many clergymen of high character and unusual ability who have come and gone, in addition to the clergy now canonically resident within the district. Many trained lay workers have contributed their share to the grand total of results accomplished, which place the Church in Wyoming in the forefront among the communions of the state.



THE FUNERAL PROCESSION OF THE REVEREND WILLIAM LOOLA

A LOSS TO THE YUKON

By Archdeacon Stuck



ALL the past winter the Reverend William Loola was ailing with some obstinate stomach disorder. Dr. Burke brought him to the hospital that

he might diet him and better observe the course of the complaint, and was convinced at last that he was afflicted with a gastric ulcer. It is not easy doctoring an aged Indian who has never been seriously ill in his life before. The stomach pump he could hardly be induced to allow, and when at length prevailed upon, he balked ere the tube was fully inserted, plucked it out, and never permitted a repetition of the attempt.

Dr. Burke decided that while a surgical operation was indicated, the advanced age and increasing debility of the patient *contra*-indicated it. So there was nothing to do but to alleviate his sufferings as best might be done and await the inevitable result.

Convinced that he was sick to death and desiring to die at home—as who would not?—he was taken back to his cabin and there lingered, unable for weeks to retain any food, until the sixth of June, when he passed peacefully away in Nurse Nunevillar's arms.

But all through his long sickness he struggled to carry out his duties as minister-in-charge of the native congregation in a way the recital of which has touched me very much. When he could no longer walk to the church he

A Loss to the Yukon

was drawn thither on a sled; when he could no longer stand, he sat in the chancel; when he was too weak even for this he had a little old abandoned school bell mounted above the gable of his cabin, upon the ringing of which his flock gathered about his bed for worship. Babies born during this time were brought to his bedside for baptism, and with his trembling emaciated hands he poured the water of regeneration. Not until my return at the end of April did he relinquish his efforts to discharge the trust committed to him. Remonstrance had been of no avail; he knew he was dying and was resolved to do his work to the last.

There is something nobly pathetic to my mind in the spectacle of this venerable Indian clergyman, aware that the finger of death was laid upon him, and his people aware of it also, struggling to the last in the discharge of his duties; and when I think of him, borne in a chair to the chancel, lifting his feeble voice in loving admonition, reading aloud from the Bible upon his lap when so weak that he could not turn the pages for himself, I am not ashamed to say that it recalls to me the legend of the beloved apostle in his old age at Ephesus.

It was a joy and a consolation to him and to me that he was spared to receive the Holy Communion at my hands; and, each Sunday morning after my return, and on SS. Philip and James and on Ascension Day, I administered the Blessed Sacrament at his bedside. His last conscious words were those with which he joined me in the Indian prayers.

For a day the body lay in state in the church, covered with a new black velvet pall made by the ladies of the mission staff, and watched by the members of the village council in turn, while the people came in twos and threes to look their last upon the features so well known and so beloved

and to kneel awhile in prayer. The funeral was attended not only by the whole Indian population but by such white people as were here, the three traders closing their stores; and the coffin was carried shoulder-high from the church to the graveyard by the six surviving members of the village council, and was followed by all the children of the place, two and two, bearing blooms of our abundant spring wild flowers to strew upon the grave. Behind them came the people, singing the burial hymn, a translation of *My God, My Father, while I stray* set to an old tender melody that has been used here for fifty years.

William Loola was born around 1840. I am able to fix the date with some approach to accuracy only because he knew that he was a boy of six or seven when the first white men came to the country, that is, when the Hudson's Bay Company established its post at this place in 1847: he was therefore 77 or 78 years old.

Ten or twelve years after the starting of this trading post the first missionaries were sent here, and in 1862 Archdeacon McDonald arrived. It stands to the everlasting credit of the Church Missionary Society that thus early they reached out into these remote parts, and their labours constitute a chapter of evangelization not the least memorable in the history of Christian missions, though almost unwritten, and seemingly forgotten of the compilers and encyclopedists thereof. It is a commonplace of books about Alaska that the first mission other than of the Greek Church was established at Wrangell by the Presbyterians in 1876, yet the best tribute that I have seen to the work of the men I have been referring to is contained in one of the early reports of Dr. Sheldon Jackson, the eminent Presbyterian minister who was for many years commissioner of education for Alaska under the United States government.

A Loss to the Yukon

It was mainly from Archdeacon McDonald that William Loola received his training, travelling widely with that distinguished pioneer and helping him in his great work of translating the sacred books into the native tongue. Under this admirable tutelage Loola became a native catechist, and was long employed in visiting outlying tribes and accompanying his people on their hunting encampments, teaching them to read their own language, now first reduced to writing, and then to become acquainted with the scriptures. The impress of his early training never left him; it had moulded and established his character.

It was not until December, 1903, that William Loola was admitted to Holy Orders, being ordered deacon upon the bishop's winter visitation of that year, so that he has been for fourteen or fifteen years in the ministry of the Church. But all his life, virtually, he has been in the service of the Church and of his people, setting an example of clean and honest living, as well as teaching and preaching. His character was consistent with his calling.

I think that William Loola was the finest Indian I have ever known, and long ago he won my hearty respect and affection. Of much grave dignity of person and deportment, of a high, old-fashioned courtesy, there was a modesty and lack of all self-assertiveness about him that would have stamped him a gentleman in any company. He was the oldest and most influential member of the village council, yet he rarely spoke in that body until everyone else had had his say. While scrupulously just, and of a careful judicious temper that deprecated hasty or ill-considered action, his weight was always thrown on the side of righteousness. When Dr. Burke was magistrate, and was making his memorable fight against viciousness and lawlessness a few years ago,



THE REVEREND WILLIAM LOOLA AND HIS YOUNGEST SON

William Loola stood like a rock beside him, resisting all persuasions and inducements to desert.

A young man, a pupil of William Loola's in the native Bible, is "outside" at school now, and amongst the dying clergyman's last messages was one to this youth, hoping that some day he would take his place. For the present his death leaves a blank that it is very hard to fill. His name adds, however, to the precious memories that begin to cluster about the Alaskan Mission, memories of faithful service and consecrated lives, memories that are our treasure and our inspiration. It will be long ere the picture of those last days fades from the eyes of the people, the picture of a devoted spirit overcoming bodily infirmity; it will be long ere the echoes of those slow, quavering exhortations from a chair in the chancel die in their ears.



THE CHURCH GENERAL HOSPITAL, WUCHANG, CHINA
From the architect's drawing

THE NEW CHURCH GENERAL HOSPITAL WUCHANG

By Mary Latimer James, M.D.



YES, the new Church General Hospital, except the end wings of the Men's Department (which are now arising) is at last a brick, tile and concrete reality. I feel sure that the many friends whose interest and gifts

have made this splendid building possible, will wish to rejoice with us over this accomplishment of our long cherished plans. Certainly the heartfelt thanks which all of us, who are directly or indirectly connected with the hospital, wish to render to those generous friends, are as real and substantial as is that beautiful building.

Without an aeroplane it would be impossible to take an actual photograph of the whole front of the building, for the narrow alleys and crowding houses of a Chinese city do not permit of long range fire from a camera. Yet we can show you a pretty good picture which some artist, unhampered by the slavery of "things as they are", has produced for us. The building itself he portrayed quite accurately, though he drew on his imagination when he set it down in the midst of wide streets (on which even an automobile ventures!) and open plazas from which the ugly, intruding houses of our Chinese neighbors have been idealistically removed. Our artist has even portrayed smoke arising from the chimney constructed to carry off waste products from the heating plant we fondly hope to possess after the war! The chimney is real. So also is the open space between the three-story building at the rear and the one

story clinic portion which forms the front wall of the grounds. These two sections of the building are connected by a one story portion not visible in the picture.

In those street rooms, just inside the gates, you can picture throngs of Chinese gathered—the men in the west room, the women and children in the east—each awaiting a turn to see the doctor. Hours before the clinic time they begin to arrive. Rich and poor, old and young, some with infected wounds, some with large tumors, some with loathsome diseases—many with sad hearts—they come from far and near to seek relief from their physical sufferings. As they wait in those big rooms they look curiously at large Bible pictures, so familiar to our Sunday-school children at home, and listen, often for the first time, to the message which we, in favored Christian lands call the "old, old story". How that expression makes us wonder why the Church has kept such vital knowledge so carefully wrapped up in a napkin ever since those days when it was brought, at great hazard, to our wild forefathers in the forests of northern Europe. If those early messengers had gone east instead of north-west, I wonder if China would have kept us in darkness for so many centuries. Well, China is receiving the Truth gladly now that it is, in some small measure, being brought to her four hundred millions. If the Church is not unfaithful to her trust in these critical times, I think we may reasonably look forward to the not far distant day when China will send back to us new light and power which she will have found in that old Gospel—light and power to guide and strengthen not only the individual in

The New Church General Hospital, Wuchang

his search for truth, but also the great world in its quest for true democracy.

But let us return to those clinic rooms thronged with the sick and curious. Through the open door that leads from the woman's waiting room to the courtyard of that side of the hospital, you can hear the merry voices of little Chinese children, enjoying the novel pleasure of the public playground which we expect to have ready for them this fall. Many of them are not ill at all. They have merely come because their sick mothers had no one to care for them at home. Others, by their bandages, show that they themselves are patients. But, if they are not too ill, they are enjoying play as much as any American child.

If it is evening you may find the same clinic waiting rooms converted into lecture halls, where eager crowds await entertainment in the form of simple talks illustrated by lantern pictures. How welcome are such diversions to the monotonous beast-of-burden life of the toiling coolie, weary with his day's drudgery, and to the humdrum, gossipy existence of the untutored woman whose interests are seldom extended beyond the most cramped confines. Then, in these new street rooms, we hope to make this small beginning of hospital social service work in Wuchang. In fact, such work has already been begun, for lantern lectures have been given, this past winter, for the workmen engaged in the construction of the hospital building. While our aim in this work is primarily the spread of Christianity in that dark city, we will not confine ourselves to Bible lectures, but launch out also into public health, travel, and whatever else we find ourselves able to use for the uplift of the whole man—spirit, mind and body.

To return once more to a consideration of the actual building, let us follow, in either the men's or the women's department, the corridor which leads

from the waiting room of that side, past drug room and clinic offices, to a door opening into the three-story in-patient section of the hospital. Just opposite this door is the entrance, from that side of the hospital, into the beautiful chapel built in memory of Mrs. Leonard, the late wife of the Bishop of Ohio. This chapel is shared by the two departments, but like other churches in China, it is arranged with pews on one side for men and on the other side for women. Owing to Chinese social conditions and customs it has been found necessary to make the men's and women's department otherwise distinctly separate. If we are really to use our hospital to the utmost as a missionary agency, we must provide that the reputation of our boy and girl Chinese nurses shall be safeguarded as much as in their own heathen homes. Hence, except for the chapel, a central partition divides the Church General Hospital building into two symmetrical halves. At some future date, when Christianity has so leavened the social order in ancient China that such physical safeguards are no longer necessary, it will be a simple matter to pierce the partition with doors, and make the whole building truly one.

As we walk through the first and second floors of either department we find broad corridors, and airy, well lighted wards and private rooms. But only if we have been accustomed to such buildings as the old hospital, do we fully appreciate the ubiquitous transoms, and generous windows, arranged with full consideration for both winter and summer ventilation. The crowning joy of each floor is the large, triangular porch, at the east end of the women's and the west end of the men's department. Wide French windows open on these porches from the wards, making it possible to roll beds freely in and out. In each department one private room is reserved for the members of our foreign

The New Church General Hospital, Wuchang

missions staff, or for other missionaries who may need hospital care. This provision will help to meet the need not only of our missionaries in Wuchang and Hankow, but also those in distant stations.

On the first and second floors, besides private rooms, wards, and porches, we find operating rooms, bath-rooms (though innocent of white enamel tubs and other plumbing due them "after the war"), laboratories, linen closets, various accessories and conveniences, and, in the woman's department, a classroom and dining-room for the Chinese nurses.

On the third floor a row of rooms along the north shelters from the wind an ideal open tubercular ward on the south. The row of rooms includes a small apartment for resident doctor or nurse, an isolation ward, and a bath-room, diet kitchen and linen closet for the tubercular patients. The space over the end wing is a spacious roof-garden open to the sky. The garret in the peak of the roof, over the body of the hospital, provides storage space, high and dry. Here and there throughout the hospital, you may notice brass plates, reminding you that many portions of the building were given by friends in America to commemorate a loved one.

Such is the beautiful new home of the Church General Hospital. On the west stand two new buildings, the residence of the physician of the Men's Department, and the Browning Home for Chinese boy nurses. On the land north-west of the hospital a house is now arising for the foreign women nurses of the Men's Department. Close to the Women's Department we hope soon to see the beginnings of the dwelling designated "for women doctors" to be occupied at present by the whole scanty staff of that department. Money for this building has been pledged by the Pittsburgh Woman's Auxiliary. Money is being raised for the home for Chinese girl nurses. The future house of the foreign nurses of the Woman's Department, though as yet not a pressing need, will be necessary as soon as the staff can be increased to even a partially adequate extent. A house for a second physician for the Men's Department will later become essential.

Already much has been done to put down a modern hospital plant in old Wuchang, yet much still remains. With hearts full of thanks for what you have already done for the Church General Hospital, we appeal to you to make an autumn drive and finish up the sum needed.

Dr. James has returned to China and hopes to open the women's department of the Church General Hospital some time this month. The hospital is ready for occupancy; the doctors and nurses are on the field; only the final equipment is lacking. The Women's Committee in this country, who have done such splendid work in the past two years, state that \$43,000 is still needed to complete the hospital. This includes the added expense incidental to war conditions and the high rate of exchange. They ask the friends of the hospital to co-operate with them in the following plan:

Will twenty people each give \$1,000?
Will fifteen people each give \$500?
Will twenty people each give \$250?
Will twenty-five people each give \$100?
Will fifty people each give \$50?

Will one hundred people each give \$25?
Will two hundred people each give \$10?
Will two hundred people each give \$5?

Will not the Church, by entering into the above plan, supply this need without further delay? Address the treasurer of the committee, Miss Janet Waring, 92 South Broadway, Yonkers, N. Y.



ONE TYPE OF COMBINE



WELLS HALL, SAINT PAUL'S SCHOOL, WALLA WALLA

THE BREAD BASKET OF THE WORLD

By Bishop Page



BISHOP PAGE

PERHAPS the title of this article is a little ambitious, but as I read it on the grounds of the railway station in eastern Washington, the traveller from the East is supposed to accept it as true. In any event it is safe to say that eastern

are sown with wheat than ever before, and all the farmers are doing their best to meet the dire food needs of the United States and her Allies.

It is a wonderful country for growing wheat, and going out of Spokane either west or south one can ride for miles and miles up and down hills that are yellow with ripening grain. It is a land, too, of large ranches. I spent the other night on one of 5,000 acres; and there are others of 10,000 and 20,000 acres. The farming is done on a large scale. On the one which I have mentioned, the machinery alone is valued at about \$50,000. Up to within a few weeks ago, it was necessary to haul all the water for this ranch, and the cost last year for this alone was approximately \$2,500. Not

Washington is *one* of the bread baskets of the world. In this time of need, this section embraced in the missionary district of Spokane will produce this year in the neighborhood of fifty million bushels of wheat. More acres



WASHINGTON STATE COLLEGE, PULLMAN

This Western college is imposing in appearance and the buildings and equipment are adequate to the need

far from one hundred horses are used on this ranch. All the year round there are fifteen men employed, and in harvest time the number is increased.

Speaking of machinery reminds me that the first summer I was bishop, I was standing in front of the hotel in Waterville, the leading town in one of the wheat producing counties, when there came along, drawn by a dozen horses, a machine that stretched from one side of the street to the other. I said to a rancher standing near me, "What's that?" "Aw," he said, "go on!" I said, "What is it?" "Oh, quit your kidding," he rejoined. I said, "Come on, now, I am a tenderfoot; I never saw one of those before. What is it?" "Oh," he said, softening toward me, "that's a Combine." I said, "What is a Combine?" "Oh, a Combine," he replied, "is a machine that cuts the wheat, threshes it, and puts it into bags." "Well," I said, "I am going to invent a machine to go it one better—that will cut it, thresh it,

sack it, and sell it. The last seems to be the only need that is not met." But in these days my machine is not needed, because there is surely no difficulty in selling the wheat.

Our Church was established here when the country was in its infancy, the first church being built in Walla Walla, which is in the heart of what many consider the best wheat region of all. Bishop Wells came to Walla Walla in 1871, and established there Saint Paul's Church, and a little later Saint Paul's School. This school has had more or less of a checkered existence, but has steadily grown in size and usefulness. During this last year it has been attended by 141 girls, and has been filled to capacity with boarding scholars. A year ago a new building was erected which contains a gymnasium and assembly room, and a dormitory. The people of Walla Walla subscribed liberally toward the building; and it also received help through the Board of Missions from the un-



MR. ROBINSON AND SAINT JAMES'S CHOIR, PULLMAN, WASHINGTON

designated legacies. This building was named "Wells Hall" in honor of Bishop Wells.

Another one of the oldest towns in this section is Colfax, the county seat of Whitman County, which hopes to raise 15,000,000 bushels of wheat this year. Our Church was started there years ago, but is still a mission. The rector, the Reverend H. H. Mitchell, is one of the leaders in the community, and is doing yeoman's work, both as priest and citizen. The church here is architecturally of more than passing interest. It is a very odd wooden replica of Trinity Church, Boston. Curiously enough the interior is not Byzantine but Gothic, and the big tower contains a large room which is used as a sort of club room for boys.

Not far to the east of Colfax lies Pullman, the seat of Washington State College, which in normal times has about 1,600 students. The college gives a general education, but emphasizes agricultural work. In accordance with the general policy of our

Church, the Board of Missions made an unusually large appropriation to put a strong leader in Pullman, and for a number of years the Reverend John G. Robinson was in charge of our work. He built a new church there near the college grounds, and also acquired a rectory and erected a modest parish house. This last building was made possible through a gift by the Board of Missions from the undesignated legacies. Mr. Robinson resigned last fall, and his place has been taken by the Reverend Gilbert W. Laidlaw who gave up a large work in Chicago to come into the mission field. Mr. Laidlaw has had much experience with college students, and has taken up the work in excellent fashion.

Eastern Washington produces fine grain and fine fruit; but perhaps the finest product is found in its splendid young men and women. It is well that in this great food producing section we are well equipped to contribute of the Church's life to those who are to be the leaders of the next generation.



THE REVEREND SHIM YIN CHIN AND FAMILY

SHIM YIN CHIN

By May L. Restarick

THE Reverend Shim Yin Chin, priest in charge of Saint John's Chinese Mission, Kula, Island of Maui, Hawaiian Islands, entered into life eternal on June 27 after a week's illness, following a stroke of apoplexy. The funeral services in Chinese were held at Saint Andrew's Cathedral, Honolulu, on Sunday afternoon, June 30, Canon Kong officiating, assisted by his own organist and vested choir, the city clergy being in the chancel and in the procession. Canon Ault spoke feelingly of Mr. Shim and his work.

Interment was at Makiki Cemetery a beautiful God's Acre in Honolulu. As the last words of the Burial Service were said at the grave in Chinese, the white robed choir with the many Chinese mourners present sang the Chinese words of *Nearer My God to Thee*. It was an impressive scene. At this season in the tropics, the lovely *plumaria*—or temple flower of India, of creamy yellow and glossy foliage—

was all abloom everywhere in the cemetery itself while the Avenue on both sides was lined as far as the eye could reach with the delicate tinted golden-shower trees, whose branches hung thick with rich clusters of golden yellow. All nature seemed to speak of "Jerusalem the Golden" and the thought of the Heavenly Jerusalem changed tears of sorrow into tears of joy.

Mr. Shim who was only in his fiftieth year is survived by his widow and four grown children, two sons and two daughters. The death of this devoted priest is a most serious loss. For eighteen years he labored incessantly in an isolated community, teaching both young and old in day and night schools, sharing the poverty of his people, cheering and encouraging them by his example of prayer and patience, and holding ever before them the Christian standards of righteousness.



JUST NEIGHBORS

JUST NEIGHBORS

By One of Them



STRENUOUS days these have been in our little mountain mission. I must tell you about our latest experience. Yesterday morning a mountain man stopped at our

cabin, looked in at me washing dishes, and asked for a spade with which to dig a grave. I wasn't as surprised as you might imagine, for here in the mountains nothing is unusual; nothing surprises us. We missionary "young lady girls" are jacks-of-all-trades. We build stone walls, lay cement foundations, administer first aid to lame mules, pull teeth, cut hair and spend most of our sleeping hours chasing mountain goats and sheep out of the vegetable garden. Well, to get back to my story. The man told us that a baby had died and he wanted to dig the grave. He had no shovel. Neither had we, for a spade is often a luxury in a mountain

mission—a large stick or a spoon takes its place. We asked him what we could do and he said he knew Mrs. M. would like to see us if we could go to her.

B. and I hurried up our housework and started off. It was a dark, drizzly morning and we had a long trip before us, with no prospect of lunch. We asked our nearest neighbor to direct us to a cabin where a buggy could be borrowed. She led us through mysterious paths, under dripping trees, over slippery leaves and rail fences. Rabbits and squirrels darted through the underbrush, startled by our voices. Here and there through the trees we caught glimpses of the Alleghany valley veiled in mist. At last we reached the cabin and we were invited to come in and "set ourselves to rest a bit," while our good friend ran out to get the horse. Then we went to the next cabin, where we borrowed the only buggy in the country. After much visiting and cleaning out of seats and mending of harnesses, we actually started on our long journey. I have



MORE NEIGHBORS

This picture shows the men and boys in attendance at one of our Sunday morning services

often heard complaints of bad roads in the north, but you don't know what a bad road is. Never have I seen such roads! Rocks to the right of us, rocks to the left of us and rocks in front of us. Pigs lie leisurely in the middle of the road; cows, with the whole mountain system of Southwestern Virginia over which to roam, walk along in front of one; logs roll down and settle in the wheel tracks, and as for snakes—well, they are too common to mention. At last we got out of this awful road and reached our destination, a tiny one-roomed log cabin. Yes, only one room for a family of ten! We tied our horse and went in. The room was low-ceilinged, dark and dismal. The floor was rough and rotten. No window had been cut through, the cracks between the logs and the holes in the chimney let in the only light and ventilation. A rickety little stove supported on four tin cans, a table covered with an old red oil-cloth, a few chairs and two wooden beds composed the furniture. In one corner of the

room stood a borrowed sewing machine on which was laid the dead baby, covered over with a piece of unbleached muslin. We sat down and tried to talk, but conversation was difficult, to say the least. Twenty-two women, friends and relatives, were sitting in that small room. They had come to pay their respects to the family. Now and then the silence was broken by the peck-peck of the chickens that wandered in and by the grunt of a pig under the table. My gaze wandered around the poverty-stricken little room, resting on the sad but brave mother and then on the pathetic little bundle on the sewing machine. Is this all a bad dream, or is it true that such conditions, such extreme poverty and ignorance, exist in our beautiful country that boasts so of its progress? Is it possible that our finest Americans are living in such a state of civilization and all through no fault of their own?

We did all we could to comfort. We read the beautiful prayers for



THE HOME OF ONE OF OUR NEIGHBORS

those in affliction and the words, "O Father of mercies and God of all comfort" seemed filled with new meaning. Then we left for our long journey home, feeling a deeper thankfulness than we had ever felt before that we

had been able even in our poor way, to bring some cheer and comfort into that dismal little cabin, where not only the light of day was shut out, but where the Light of the World was hardly known.



THE BURIAL

THE LITERATURE OF MISSIONS

BOOK REVIEWS

Frontier Missionary Problems. Bruce Kinney, D.D. Fleming H. Revell Company, New York. Price \$1.25. Illustrated.

Dr. Kinney is well known because of his writings on missionary matters, particularly those which have to do with the West. He has contributed a number of articles on the Mormon question at one time or another. This present book includes among other problems this great one. Other problems considered are those of the Indian, the Spanish-American and "our own kith and kin on the frontier". A great deal of valuable data may be gotten from this book for use in the mission study course for this year and it is recommended by Dr. Sturgis for collateral reading for those studying *Our Church and Our Country*.

Fifty-two Primary Missionary Stories. Margaret T. Applegarth. Board of Publication, 25 E. 22nd Street, New York City. Illustrated. Price \$1.00.

As the name indicates, this book is of particular value to those who are teaching children, but many of the stories can be adapted to the general audience. Miss Applegarth has divided her stories so that they include Japan, China, India, Arabia and parts of our own country.

The English Church Mission in Corea. A. F. Mowbray, London; The Morehouse Publishing Co., Milwaukee, Wis.

The first church built in Corea was the Church of Saint Michael and All Angels, a small brick structure designed by Bishop Corfe and dedicated on the Feast of Saint Michael and All Angels, 1892. Bishop Corfe was the first bishop of Corea and he has contributed the preface to this volume, which is a companion volume to Bishop Trollope's monograph on *The Church in Corea*. The book is made up of five chapters contributed by four writers and includes a consideration of *Evangelistic Work, The Training of Catechists and Clergy, Work Among Women and Girls, Work Among Japanese and Medical Work*. The book contains numerous illustrations loaned by the S. P. G.

Ten Missionary Stories that Every Young Churchman Should Know. Educational Department, Church Missions House, 281 Fourth Avenue, New York. Price 10c.

This little pamphlet, compiled some years ago by Dr. W. E. Gardner, now general secretary of the Board of Religious Education, and originally published in *THE SPIRIT OF MISSIONS*, has been so much in demand that another edition is necessary. The second edition is now off the press and ready for distribution.

BOOKS RECEIVED

The Nation's Angelus. A two-minute intercession compiled by the vicar of the Nativity and the Resurrection Chapels, Washington, D. C., for use at mid-day, June 23, 1918, and until the end of the war. Approved by the Bishop of Washington. Third edition. 35c per 100.

A Prince of the Church in India. J. C. R. Ewing, D.D. Fleming H. Revell & Co., New York. Price, 75 cents.

The Parables of Jesus. The Miracles of Jesus. Right Rev. Cosmo Gordon Lang, D.D. E. P. Dutton & Co., New York. Price, \$1.60 each.

Religion and Common Sense. Donald Hankey, E. P. Dutton & Co., New York. Price, 60 cents.

The Last Days of Jesus Christ. Lyman Abbott, E. P. Dutton & Co., New York. Price, 60 cents.

The Holy Communion. Charles Lewis Slatery, D.D. E. P. Dutton & Co., New York. Price, 50 cents.

Studies in Christianity. A. Clutton-Brock, E. P. Dutton & Co., New York. Price, \$1.25.

Theory and Practice of Mysticism. Charles Morris Addison, D.D. E. P. Dutton & Co., New York. Price, \$1.50.

One Hundred and First Annual Report. American Bible Society, New York.

A Manual for Young Missionaries. Dr. Arthur H. Smith. Christian Literature Publishing House, Shanghai. Price, \$1.00 Mex.

Christ and the World at War. Sermons preached in war-time by the Archbishop of Canterbury, the Bishops of Winchester and London, the Dean of Saint Paul's, and others. Pilgrim Press, Boston.

The Temple. A Book of Prayers. W. E. Orchard, D.D. E. P. Dutton & Co., New York. Price, \$1.00.

The Outer Courts: A Waking Dream. M. Agnes Fox. Foreword by the Right Rev. Charles H. Brent, D.D. Longmans, Green & Co., New York. Price, 75 cents.

Priestly Potentialities. Right Rev. Thomas F. Davies. Longmans, Green & Co., New York. Price, 50 cents.

A Crusader of France. Letters of Captain Ferdinand Belmont (killed in action in 1915). E. P. Dutton & Co., New York. Price, \$1.50.

THE FORWARD MOVEMENT

THE REVEREND F. J. CLARK, SECRETARY

THE annual conference of the general officers and the provincial secretaries was held this year in Newport, R. I., July fifteenth and sixteenth. Through the influence of the treasurer, Mr. George Gordon King, the hospitality of Saint George's School was offered us for this conference. A more ideal place could scarcely be found. All the secretaries were present except Dr. Harding, who was unavoidably detained.

One of the best features of a very good programme was the full reports by each secretary, general and provincial, of his field and work. This gave each one a clearer idea of the whole work than before possessed. Naturally the missionary campaign came in for a good deal of discussion. This is developing into one of the most important movements in the Church, and Dr. Patton and the Reverend L. G. Wood are devoting their time more and more to preparing for and conducting these campaigns. In order to avoid confusion it was thought wise that Dr. Patton should be responsible for all details connected with the missionary campaign in the field, and the president of the Board will take charge in the office, the better to assemble all the forces of the Board and the field, when needed.

On the Sunday just preceding the conference, many of the secretaries were placed in churches in the vicinity of Newport, where their missionary message was of great help.

The Forward Movement is finding sympathetic co-operation in many places outside of the United States. The Forward Movement secretary has just returned from a trip to New-

foundland, an account of which was published in the August SPIRIT OF MISSIONS. The Church there is deeply interested in this work as it is being pushed in the United States. We are looking for splendid results from there.

Our newest field in the missionary work of the Church is not behind the rest of the Church in its appreciation of good things. A letter just received from the Reverend William Wyllie, our missionary at Santo Domingo City, in the Dominican Republic, says:

"There is nothing like starting right, and taking a long chance, even when you see little hope of doing anything very great, so I have sent to Richmond, Virginia, for fifty boxes duplex envelopes. It's 'nervy' but it has to be done some time and we may as well start in with the machinery of a missionary district, even when we don't have the name."

Where a parish enters into a missionary campaign in the proper way the results show in years to come. St. Chrysostom's parish, Chicago, Illinois, is an illustration of this. A campaign was held in 1915. Previous to that the largest offering on account of the apportionment was \$188.00. In 1915 it jumped to \$1,098.34! In 1916 they paid \$1,001.00; and in 1917, \$1,489.50 on an apportionment of \$1,200.00. This is only the money side of it. The rector is most enthusiastic in his report of the benefit derived from the campaign to the whole work of the parish.

One reason for the success at St. Chrysostom's is that while it started right it has been followed up in the right way.

THE EDUCATIONAL DEPARTMENT

W. C. STURGIS, PH.D., SECRETARY

A NUMBER of new missionary pageants and plays have recently been brought to my attention and are now obtainable from this office.

From the Rev. C. L. Bates of Rome, N. Y., comes the first of a series of simple pageants for the Seasons of the Christian year. Thus far the Seasons represented are Epiphany, Easter, Ascensiontide and Whitsuntide. Mr. Bates promises shortly to complete the series with two pageants for Advent and Christmastide respectively. Those received are short and simple, requiring about twenty players, boys and girls, and are well adapted for small Church schools, provided that the children have a faculty for memorizing rather long passages of prose or verse.

The Light of the World is the pageant given this year by the Juniors at the Cambridge Conference. Its teaching is distinctly missionary and it is designed for representation in the Church, with a choir. It has the advantage of requiring only a small cast—seven in number. Nothing could be better for use in connection with our theme for mission study this year than this impressive little pageant, though here again the task of memorizing the passages is no light one.

Responding to the Call. This pageant is designed to illustrate the New Junior Plan as well as the Seasons of the Christian year. Twenty-seven children, drawn from all the Junior organizations of the parish, are required for the cast. Prepared as an illustration of the Junior Plan, the pageant naturally emphasizes missionary activity. The ingenuity with which every form of Christian service is in-

terwoven with every parish organization is beyond praise.

Of course, in speaking of new pageants, one must not wholly forget old friends. Among them, Mrs. Hobart's *Conquering and to Conquer* and *Lady Catechism and the Child* stand out pre-eminent, the latter being well adapted to the average Church school. Then, among the simpler pageants there is Tyng's *The Brightness of His Rising* (Japan), and Barrett's *The Cross Goes Westward* (excellent for this year), and Hobart's *The Great Trail* (Indian), and Jacobs's *A Choice of Evils* (China).

But I wonder if children and their leaders get as tired, sometimes, as I do of the pageant form of dramatics and crave a real play! If so, there is fine material at hand. First and foremost I would suggest Mrs. Burrows's two plays *The Wishing Stone* and *Princess Merryheart and the Light Fairies*. These are admirable little plays, dramatic in quality and written in simple style, but they include only girls in the cast—a serious fault. The same is true of *The Blue Cashmere Gown*, a delightful little play. One boy has a chance in the combination of play and pageant, *The Plea of the Pennies*—a good chance for real acting. Then there is the familiar series of short plays bound up together and called *Voices from Everywhere*. These recognize the existence of boys. The same is true of *Mañana*; but there is an extraordinary dearth of real plays which give real boys real parts to play. However, I have said enough to indicate that there is an abundance of material in dramatic form available for anyone who can see the value of this particular form of religious education.

OUR LETTER BOX

Intimate and Informal Messages from the Field

A rural missionary in one of our Western dioceses, who has been exceptionally successful in a difficult field, has, at the Editor's request, written the following short account of some of his problems and the way in which he met them:

MY boyhood was spent in a small rural village where we had a large stone church, a spacious brick rectory, and a number of substantial frame churches in the surrounding country, all built and served by a rector who remained with us for about thirty years. In a recent letter he gave me the names of ten young men who under his guidance entered the ministry from that district. While few could equal his record, surely his accomplishments emphasize the importance of rural work.

Three years ago I was placed in charge of a string of Missions in a territory comprising about 2,000 square miles and having a population of approximately 40,000 people; at that time we had one church building and 150 known members: this would mean one member to each square mile of territory or to each 265 inhabitants.

In spite of an incessant financial strain one mission has erected an \$1,800 chapel, another, including the value of a building site, is worth \$800, while a third is now raising funds for the purchase of a building site when opportunity offers. Our three energetic Women's Guilds will soon add several hundred dollars to these enterprises. I have found it well to arrange that the greater part of all funds raised by our women should be allowed to accumulate for the purchase of Church property. Pledges for the support of the services were solicited and paid promptly. Good results were obtained by banding all our women together in one enterprise. It was neces-

sary for the missionary to have faith that the Church would win out. It was eighteen months before a single mission had passed the danger point; many of them have not passed it yet.

After three years of hard work I went to the convention city of this diocese and laid the matter frankly before a number of the laity. The first man whom I approached was pleased to help, then gave me a straight-to-the-point talk on going right on to secure what I required; he then brought me to another man who subscribed; other busy men gave of their time as well as means. "Glad you came, call again," was a common invitation, and it was extended sincerely. Not one-third of the total number approached said a word about the many demands of these days. It was a great pleasure to meet these generous laity, with their quick understanding of the situation.

As soon as we are ready to deal seriously with the rural districts, and are ready to deal honestly with the men who are moulding those who in turn will play an important part in moulding the nation, I am sure we will meet a ready response.

Sister Edith Constance of Saint Lioba's School, Wuhu, in the district of Anking, China, writes under date of March twenty-eighth:

WE could greatly increase the effectiveness of our work if we possessed a good magic lantern and some slides illustrating our Lord's life and other religious subjects. We have just organized a Saturday Church-school which is made up of heathen children brought in by our little Christians. The number is nearing one hundred. It is hard to estimate the value of a picture lesson for these children. I am sure somebody has a lantern he would love to give.

Our Letter Box

The Reverend William Wyllie, writing from our new mission field in the Dominican Republic, says:

A COLORED man and his wife, with three sponsors, travelled eighteen miles last June to have their child baptized by an Anglican clergyman. The same thing happened again on Saint Peter's Day, at the end of the month. The expenses of each party must have been some ten dollars and the loss of a day's wages. But the height of surprise was reached when they each asked for the alms basin. They desired to make an offering.



The Reverend P. K. Goto, an account of whose work among the poor of Tokyo, Japan, appeared in the August, 1917, SPIRIT OF MISSIONS, writes to the treasurer of the Board under date of July 1:

ACCORDING to your report we have received \$1,592 up to this time. It is a great encouragement to know that the need of our church is remembered by the Mother Church in America. Though our people are very poor they are much blessed in spirit. They are doing their best to give their money to God in spite of their great difficulties on account of the enormous high prices here.

Will you publish this letter in THE SPIRIT OF MISSIONS in order that we may show our thanks to those who have contributed?



Archdeacon Mellen writes of a new mission in Mexico City:

ON Sunday, June ninth, was held the first service in a small rented room in that part of the city in which the Hooker School is located. As there is no chapel in connection with the school, and all of the school services have to be held in a room also used for a recitation room, it has been impossible to do any mission work in the neighborhood of the school. The Reverend Daniel Romero will be in

charge of this chapel and its services, and the girls of the school give it from the start the beginning of a congregation. This is largely a work founded on faith, for we are all feeling the hard times, but we intend to make it a success and raise the necessary monthly rent in some way.



The rector of Saint Paul's Church, Natick, Massachusetts, has sent us the following, which he rightly judges will be interesting to our readers:

WE are selling our present church building and site to a congregation of Swedes, keeping the right to use the building until conditions are better after the war. But we are beginning at once to accumulate a building fund. Recently on Sunday morning I asked my congregation for subscriptions for this fund. The first to come in was a Liberty Bond, sent by Kiyo Iwamoto, a Japanese student at a large preparatory school for girls here. It seems before O Kiyo San left Japan a native lady who was much interested in her gave her the equivalent of \$50 to spend in this country for something the girl wanted very much to have but could not afford to buy from her income. When one of our Liberty drives occurred O Kiyo San bought with the money a bond. Then when I appealed for money for the new church she gave the bond. The head of the school talked the matter over with her, to make sure she comprehended that the gift was very large for one in her position; but the girl insisted the money was given her on the one condition, that it go for something she wanted very much but could not afford, and she said the church subscription fitted that condition exactly.

Miss Iwamoto was confirmed in my church on June 2nd. The especial point of her gift which touched us was that it, from a foreigner, from one of our own missionary districts, was the first gift to come in,

NEWS AND NOTES



IT is with deep regret that we announce the sudden death of Miss Flora Walker, who has been for four years a valued member of the Hankow Mission.

On the eighteenth of June the secretaries at the Church Missions House were shocked to receive a cable from China to the effect that a landslide had resulted in the death of one of our missionaries. As there was some doubt as to the identity of the victim, no account of the accident could be given until definite particulars came. We are now in receipt of letters from Bishop and Mrs. Roots.

Miss Walker was staying at Kuling—the bungalow colony in the hills to which the members of our own and other foreign missions go for their summer holiday—with Mrs. Jackson, the widow of the president of Boone University. An unusually heavy down-pour, following a week of steady rain, loosened the retaining wall of a house higher up on the hillside, and the mass of earth and masonry plunged down on the Jackson bungalow, crushing half of it. Mrs. Jackson escaped unharmed, but Miss Walker was buried in the ruins. Mrs. Roots writes that Miss Walker's death must have been instantaneous and probably painless, and Bishop Roots closes with these words: "Her life seems to have been a most consistent and complete whole; and while the whole Mission is broken hearted over the tragic loss, yet we are also full of gratitude to God for her life work in China. She will not soon be forgotten and her quiet, thoughtful and utterly devoted life will certainly leave a blessing both to the Mission

and to the women and girls with whom she came in contact in China."

We too would give thanks for this devoted and steadfast life!



DOES anyone want to give a bell for a new church at Cordova, Alaska? Everyone knows of Cordova, of course, as the home of the Red Dragon. The work at Cordova has grown so steadily of late and the outlook for the development of the town is so bright that Bishop Rowe feels a church must be built. Steps are now being taken to that end. The building will cost \$4,000, of which a goodly proportion will be given by the Cordova people. Some help will be needed from outside of Alaska. As a first step in that direction will someone give the bell? Through the kindness of a Churchman who is also a manufacturer of church bells, special terms are assured. The cost, including freight, will be about \$175. The bell can be made a memorial, as is the case with the bells on our churches at Tanana and Fairbanks. Full particulars may be obtained from Dr. John W. Wood, 281 Fourth Avenue, New York City.



DR. R. B. TEUSLER of Saint Luke's International Hospital, Tokyo, has been appointed head of the Red Cross Unit in Siberia. Recently he received a cable from Washington asking him to hasten to Vladivostok with necessary hospital supplies and personnel for the care of wounded Szecho-Slovak soldiers. The Szecho-Slovaks, it will be remembered, refuse to recognize the peace between Russia and the Central Powers and have met with determined opposition from former German and Austrian war prisoners who are now exploiting the resources of Russia.

Announcements

THE Reverend T. R. Ludlow of our Hankow mission was compelled to return to this country in 1916 owing to illness in his family. During his enforced stay Mr. Ludlow has been speaking in many places on behalf of the New China Fund, and especially urging the cause of the Church General Hospital, Wuchang. Recently an opportunity has arisen to work under the Y. M. C. A. among the Chinese coolies in France, of whom fully 150,000 are employed in reconstruction work. The Board has given Mr. Ludlow permission to go to France for this purpose and a farewell service has been held in the Church Missions House.

IN Soochow Academy, Soochow, China, there is much enthusiasm over the American Red Cross Drive. When it was brought to the boys' attention out of a hundred and twenty-six boys one hundred and fifteen subscribed. The matter is being taken up in all the Soochow schools with quite phenomenal success. Our missionary in charge of the Academy, the Reverend H. A. McNulty, thinks that there will be at least 1,000 subscribers in Soochow to this good cause.

IN response to a note in the July issue, a physician in Western New York has supplied the skeleton needed at Saint James's Hospital, Anking.

ANNOUNCEMENTS

CONCERNING MISSIONARIES

Anking—Rev. and Mrs. T. L. Sinclair and their two children and Miss S. E. Hopwood reached San Francisco July 18th, Sister Edith Constance and Miss M. R. Ogden reached Seattle July 22nd, all coming home on furlough.

Miss Elizabeth Barber sailed from Shanghai July 20th.

Hankow—Miss C. A. Couch, Miss Ruth Kent and Miss A. M. Clark sailed from Shanghai on June 30th and reached Seattle July 22nd, on regular furlough.

Miss M. E. Wood left on regular furlough July 20th.

Kyoto—The Rev. J. C. Ambler coming on furlough sailed from Kobe June 19th, reached San Francisco July 9th and proceeded to Boydton, Va.

Liberia—Miss S. E. Conway returning from the Canary Islands after sick leave reached Liberia July 17th.

Philippine Islands—Mr. Langstaff and Miss E. Whitcombe reached England on June 26th.

Mrs. Katharine Tryon coming home on sick leave reached San Francisco July 17th with Mrs. John A. Staunton.

Shanghai—Dr. C. S. F. Lincoln arrived in San Francisco July 18th.

Rev. T. B. Campbell, Rev. W. P. Roberts, J. A. Mitchell, and O. W. Gott all coming home on furlough reached Seattle July 22nd.

Tokyo—Miss Marion S. Doane, new appointee going out for the first time, reached Tokyo June 18th.

Rev. C. F. Sweet and family coming home on furlough reached San Francisco August 15th.

CONCERNING SPEAKERS

For the convenience of those arranging missionary meetings, the following list of speakers is published. When no address is given, requests for the services of the speakers should be addressed to the Right Reverend A. S. Lloyd, D.D., 281 Fourth Avenue, N. Y.

Church Missions House Staff—The president and secretaries of the Board are always ready, so far as possible, to respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

Secretaries of Provinces—II. Rev. John R. Harding, D.D., 550 West 157th Street, New York. III. Rev. William C. Hicks, 1311 G Street, N.W., Washington, D. C. IV. Rev. R. W. Patton, D.D., P O. Box 845, Atlanta, Ga. VI. Rev. C. C. Rollit, D.D., 519 Oak Grove Street, Minneapolis, Minn. VII. Rev. A. W. S. Garden, Box 318, San Antonio, Tex.

China: Shanghai—The Rev. T. M. Tong, 5000 Woodland Ave., Philadelphia, Pa.

How Our Church Came to Our Country

XXXIII. HOW OUR CHURCH CAME TO KENTUCKY

By Bishop Woodcock

I. Prior to 1829

THE beginnings of things often may seem small, their importance lies not in comparison with other events but in the motive of the given purpose itself. Compared with other historical epochs, the first efforts to establish the Church in Kentucky may seem to be a day of small things; so, indeed, it was. The point, however, was to make a beginning, for without that the prospect would be nothing. Small things may contain all the possibility of great results. For instance, one can "count all the grains in a bushel of wheat, but he cannot count all the bushels in a grain of wheat."

Though it was a day of small things, it was a venture of faith. The beginning had been too long postponed and many priceless years had elapsed unused, costing the loss of many splendid opportunities. The only way to begin was to begin. "All epochs have their beginning in the men who come to the surface with a great purpose." After many years of delay the right men at last appeared and the great purpose was an epoch in the annals of Kentucky.

Of the early days we possess very meager records, so scanty, in fact, that one is unable to trace the early efforts to keep the Church alive. Originally Kentucky was part of Fincastle County, Virginia, an untracked wilderness, teeming with game and known only to the Indians, who sought this hunting paradise. Of the

early ventures into these unmapped wilds we have only the briefest records. Later exploring parties visited this new country—the far Southwest of those days. In 1765 and again in 1767 a small area of the eastern portion of the state was explored. It was not until 1774, however, that any real attempts were made to extend the frontier. In that year James Harrod made the first permanent settlement, which was named in his honor "Harrodsburg". This struggle to maintain themselves against the frequent attacks of the Indians is a long and heroic story. The following year the best known pioneer, Daniel Boone, planted a colony which could have no better name than that by which it is known, "Boonsborough". Here again the experience of the first settlement was repeated in ceaseless conflict with the Indians, who disputed the encroachment upon their hunting grounds, and, during the Revolution, fought on the side of the British.

Owing to the favorable Land Policy of Virginia immigration was attracted to Kentucky, but, because of the long and devastating Indian warfare which followed, the settlement and development of the state was retarded.

Among the immigrants who sought new homes in these fertile wilds were many, if not a majority of them, Churchmen, nurtured in the Faith in Virginia. While thousands of members of our Church first settled in this new country most unfortunately no clergy of the Church seemed to have

How Our Church Came to Our Country

accompanied them. They were left, so far as the Church was concerned, to perish like sheep in the wilderness. What would it not have meant to the future of the Church in Kentucky had there been, in those days, an organization like the Board of Missions to send missionaries to these, almost exiles, perishing for want of the Word and of the Sacraments. But with our missionary society then in London, and America at war with England, with the supply of clergy woefully inadequate, and with the missionary spirit at the lowest ebb, what other outcome could follow but this: a whole people alienated from the Church of their Fathers, a great field lost which never can be rewon, and two dioceses, now in the state, of only one-third the strength and power they might have been. The lesson in Kentucky was not learned by the Church in the case of other states in time to avert the same misfortune. One who says that he does not believe in missions, says, at the same time, that he does not believe in Jesus Christ and His Church. From such deplorable mishaps in these days the splendid service and assistance of the Board of Missions is now saving the Church, but it can do only what we of the Church give the means to do. The Board of Missions represents us, and is simply ourselves at work to extend the Kingdom of God.

It will be seen what pitiful delay occurred when it is noted that, while Kentucky was admitted into the Union as a state in 1792, it was not until 1829 that the diocese was organized.

In the meantime a new generation had sprung up, utterly separated from the Church of their forefathers. Meanwhile the people were taught by illiterate men, but the Church did not exist for the people who of a right belong to Her. In these long, disappointing years, with only twelve clergymen in all that time, some of whom gave up their work and some who

lived only to serve for one year, there is mentioned one, the Reverend Mr. Lythe, who, at that time, was the "first Minister of any kind or name to offer up the Sacrifice of Praise and Thanksgiving to the Living God in Kentucky". These are sad days in the things which the Church let slip for the lack of missionary help, of foresight, oversight, and the presence of missionaries themselves. We will find no fault, for these were days of little strength, a feeble folk, and a Church without bishops. Had we lived then, we, perhaps, had not done so well.

II. The Formation of the Diocese

Many years elapsed before any definite steps were taken for organization. The labors of a few clergymen kept the Church from dying out. Thirty-four years after the first settlement the first parish was established, namely, Christ Church, Lexington, organized in 1809. The first convention of the Church held in Kentucky met in Christ Church, Lexington, in 1829. There were in attendance two priests, one deacon, and nine laymen, representing Lexington, Danville and Louisville. To the Reverend Dr. Chapman belongs the honor of organizing the diocese. He was at that time the only rector in Kentucky. The convention elected Dr. Chapman chairman, and the Reverend B. O. Peers, secretary. The Church was most fortunate in having two such able and devoted men. Dr. Chapman is spoken of as a man of "zeal, power, and learning". His writings did much to spread a knowledge of the Church. Of Mr. Peers it is said that he gave freely of his "time, labor, and money", and that he was "the father of common school education in the state". Among the laymen attending the convention were men of note, for Kentucky owes much to her devoted laymen who always have given of



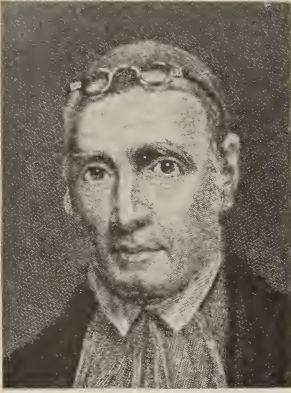
LOOKING WEST ON MAIN STREET, LEXINGTON, KENTUCKY
Christ Church, Lexington, was the first parish in the state

their time and service to further the welfare of the Church.

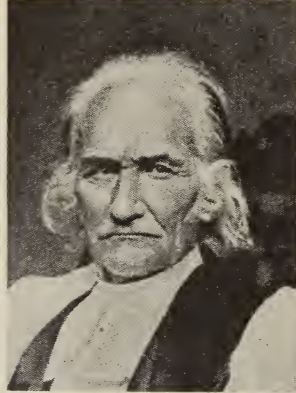
During a meeting of the primary convention, Dr. Chapman learning that Bishop Ravenscroft was in Nashville, an invitation was extended to him to visit Kentucky. He accepted and came to Lexington, where he confirmed a class of ninety-one persons. Later in the year Bishop Brownell of Connecticut visited the diocese. He aroused much interest and gave large encouragement to the small but faithful body of Churchmen who were giving such good account of themselves. The official acts of Bishop Brownell were the consecration of Christ Church, Louisville, the baptism of four adults and eleven infants; the confirmation of thirty-one candidates. It is said of this memorable visit that the Bishop of Connecticut stirred up new life in the feeble beginnings of a struggling diocese. From that time the Church made a new start and despite the difficulties and limitations, decided progress was made.

Of the early statistics of the Church we have only imperfect records; the first which are available are given in the Journal of the Second Convention, 1830. The population of the state at that time was 687,917; number of parishes 3; clergy 4; baptisms, infants 32, adults 6; marriages 3; burials 10. At this convention an invitation was sent to Bishop Meade, assistant bishop of Virginia, to make a visitation. He accepted, giving much time to the diocese and extending his visitation over the state. During his visit Bishop Meade consecrated Trinity Church, Danville, ordained the Reverend Messrs. Ash and Giddings to the priesthood in Christ Church, Louisville, the first ordination in the diocese; and held two confirmations, when fifty-four received the Laying on of Hands.

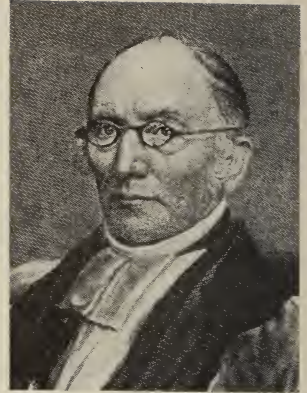
No diocese, however, could hope to develop while dependent upon occasional visitation. Small as the diocese then was it was sorely in need of leadership and oversight. With this in



BISHOP RAVENSCROFT



BISHOP MEADE



BISHOP BROWNELL

view steps were taken to secure a bishop, and at the third annual convention, held in 1831, the Reverend Benjamin Bosworth Smith, rector of Christ Church, Lexington, was chosen bishop. Owing to some informality in the election he declined. The following year at the convention held in Hopkinsville, June 11, 1832, he was again elected. He accepted and was consecrated in Saint Paul's Chapel, New York, October 31, 1832, by Bishop White of Pennsylvania; Bishop Brownell, of Connecticut; and Bishop Onderdonk, assistant bishop of Pennsylvania.

This step was a courageous venture of Faith, even a larger venture on the part of the bishop than on that of the diocese. There was no provision for his salary, it is recorded, "For more than twenty years the offerings of the diocese did not exceed the bishop's traveling expenses to and from the General Convention". The bishop's support came chiefly from the earnings of his family derived from teaching school. The Church was feeble and poor. The Board of Missions, as we now know it, did not exist, but the spirit of sacrifice and service were rich in bishop and people. When Bishop Smith came to Kentucky "not a parish had a set of communion vessels

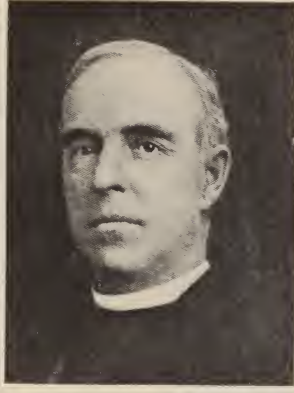
and but one had either bell or organ". It was a beginning and, though feeble, the Church began to grow. The first candidates for Holy Orders were Thos. A. Quinlan, L. H. Van Doran, and E. H. Deacon. In 1833 the first priest was ordained by a bishop of the diocese, i.e., the Reverend S. S. Lewis, and the first deacon, the Reverend Erastus Burr.

In 1834 a great calamity befell the diocese in the outbreak of cholera in Lexington. This scourge grievously afflicted the struggling Church. It is reported that "Two Presbyters, three Candidates for Holy Orders, and fifty Communicants—one-fourth of its whole strength—had been carired away". During these sad days Bishop Smith bore himself with great courage, refusing to desert his flock. Not only did the Church suffer heavily from the cholera, but during the same year it lost many of its people, who immigrated to Illinois and Missouri.

In the meantime a theological seminary had been established in 1834. From this institution twenty-five clergy were added to the ranks of the ministry. After many vicissitudes it was found necessary to give up the seminary. In 1836, Shelby College was started, which, after varying fortunes and discouragements was dis-



BISHOP SMITH



BISHOP WOODCOCK



BISHOP BURTON

continued in 1870. Notwithstanding the limitations and difficulties, encouraging progress was made. During the first thirty years of Bishop Smith's episcopate there were 7,470 baptisms, 3,402 confirmations, and the communicants numbered 1,821.

III. Bishop Dudley

Bishop Smith had now reached the age of seventy and the thirtieth of his episcopate. The diocese decided to give him an assistant. At the convention held in 1866, the Reverend George David Cummins, D.D., was elected assistant bishop. He was consecrated in Christ Church, Louisville, November 16, 1866. He served but a short time, resigning in 1873, leaving the Church because of disagreement with her doctrines, and started a new religious body called the "Reformed Episcopal Church". He was deposed in 1874 and died in 1876. No trace now remains in the state of the religious sect which he founded.

Bishop Smith remained in the diocese until 1872, when, because of old age and infirmities, he resided, by permission, outside the state. In 1874 the Reverend Thomas Underwood Dudley, D.D., was chosen as assistant bishop. To him fell the whole care

of the diocese. Upon the death of Bishop Smith in 1884, after an episcopate of fifty-two years, Bishop Dudley succeeded to the bishopric. In a memorial to Bishop Smith this tribute was paid to him, "The Church in Kentucky thanks God for the good example of this, His servant sent down to them, in the unbroken Apostolic line, out of the 'Upper Chamber' of Jerusalem, to 'Lay on Hands,' after the manner of the Holy Apostle that the people may receive the Holy Ghost, and to bless the people in his name".

Bishop Dudley, only thirty-seven when consecrated, brought the ardor of young manhood to his new field and devoted himself with great energy to his task. A preacher of rare ability, a true lover of mankind, he won and deserved the affection and confidence of his people, to whom he endeared himself by many ties in his busy and fruitful episcopate of thirty-nine years. Under his leadership many charitable and benevolent institutions were established. No diocese of its size has more benevolent institutions than Kentucky.

The diocese prospered and continued to grow, but the large area, forty thousand square miles, so inaccessible in many parts, became too great a task for one man. With this in view it

How Our Church Came to Our Country



BISHOP DUDLEY

was decided in 1895 to divide the state into two dioceses, Kentucky and Lexington, the diocese of Kentucky comprising the western half of the state and the diocese of Lexington the eastern. Bishop Dudley elected to remain in Kentucky. The Reverend Louis W. Burton, D.D., rector of Saint Andrew's, Louisville, was chosen as bishop of Lexington and was consecrated January 30, 1896, Bishop Dudley being the consecrator assisted by six other bishops.

Bishop Dudley took deep interest in the work for the Negroes. While so much of the work among the whites was missionary work, and some of it with little prospect of growth in the future, moreover, with slender means to carry it on, the bishop succeeded in establishing three colored missions. These have, each of them, a church and rectory, and one has a parish house. One of these missions has since become a self-supporting parish.

From the nature of the work it will be a long time before the Church is established in many places. The pop-

ulation is largely an agricultural people and most of the towns are small where other religious bodies have long preceded our own Church.

The diocese moved forward and the growth, while not large, steadily increased. Bishop Dudley died January 22, 1904, after a busy episcopate of twenty-nine years. He found a disturbed diocese, owing to the defection of one of its leaders, and left a united people, who deeply mourned him. During these long years he gave the best of his brilliant powers and loving heart to the flock, whom he served in season and out of season, desiring to spend and be spent for all. In spirit and in work, he was an ardent missionary and loved the Church's cause. Few have aroused in others a deeper love of missions than this beloved Father in God, who kept this great duty and greater privilege constantly before his people. He gave and did much for missions and much is owing to the Board of Missions for assistance received in the diocese. His people had every reason to love him; tactful, patient, generous and charitable, he shared many sorrows, but he always gave out sunshine. He started his work with one diocese in the state and left two, but he left in his life and service a benediction to both which time has not and cannot efface.

IV. Later Years

For a period of seventy-two years Kentucky had but two diocesans, namely, Bishop Smith and Bishop Dudley. On the death of Bishop Dudley the diocese made choice of the Reverend John Gardner Murray, D.D., who declined his election. Later the Reverend Arthur Selden Lloyd, D.D., was elected, who also declined. At the council held November 16, 1904, the Reverend Charles E. Woodcock, D.D., rector of Saint John's Church, Detroit, was chosen as bishop and was consecrated January 25, 1905.



INDIAN FIELDS, NEAR LEXINGTON

Noted as a highway for the early pioneers

From the death of Bishop Dudley to the present time progress has been made, but not all the attainment that ardent hope desires. To be satisfied, would be to stagnate; but to despair would be to give way to failure. The same limitations exist as heretofore. Kentucky never has been fortunate in profiting by removals of Churchmen to the state and the additions from this source are negligible.

Some new missions have been established and some old ones, for reasons which justified the course, have been given up. The number of self supporting parishes has increased. Contributions to general missions have increased four-fold.

A much needed addition has been made in providing a home for the nurses of the training school of the Norton Infirmary. This is a commodious and necessary equipment, accommodating over sixty nurses. One of the most useful and helpful of our institutions is the Girl's Friendly Inn, established in 1911, which provides a home under Christian and refining influences, for sixty-three young women engaged in various employments. This is a home rather than an institution, and in a field all its own, is unsurpassed in its practical and benevolent work by any of the institutions of the diocese.

The greater part of the diocese still remains a missionary field and will

continue as such for many years to come. Much of this work will remain slow in development. At times it seems impossible, for there are still many counties in which no service of the Church is held. But when we are face to face with difficult things, the time to stop is not when things are hardest, that is the time to stick and to toil. It is well to remember, in the midst of difficulty, that "the only difference between the possible and the impossible is that the impossible takes a little longer". Whatever difficulty there may be gives employment to faith if accepted as a trust. There always will be difficulties, but it is one thing to go about things as God's errands and quite another thing to accept them as discouragements. Discouragements are often the result of want of faith. Missionary work offers no opportunity to those who love God so little and so timidly as to be afraid to face and to do hard things.

What I have said in brief as to progress in the diocese of Kentucky since the state was divided into two dioceses is equally true of the diocese of Lexington. The conditions throughout the state are very much the same. The scattered population and the sometimes difficult means of transportation make many of our problems those of the missionary district, but as time goes on we see results of the labor and work, and the



THE MISSION HOUSE AT PROCTOR

Formerly a tavern in stage-coach days, Bishop Dudley converted it into the first of our churches in Lee county

influence of the Church is constantly growing.

We dare not raise the question, "Do missions pay?" If we attempt to measure the results, we shall meet with discouragement. We have nothing to do with the results, but we have a great deal to do with duty and privilege. The work never will fail for want of opportunity, but it may fail

for want of faith and courage in us. Missions are as necessary to us to prove our own conversion and to keep us fit for God's uses, as they are necessary to win souls to Jesus Christ. To be a Christian is synonymous with being a missionary. One cannot be a Christian and not a missionary. The next greatest thing to creating a soul is to help save a soul.

CLASS WORK

PREPARATION FOR THE LESSON

THE Life of Daniel Boone will furnish a romantic background for the story of the state. Of Church history there is not much available to the general public except what is contained in the above article.

THE FIRST FIVE MINUTES

Tell the class the story of Daniel Boone. Tell them also of Bishop Brownell's journeys (see the June SPIRIT OF MISSIONS) so that they may understand the conditions which the first bishops had to face.

TEACHING THE LESSON

I. Prior to 1829

1. What noted pioneers were the first settlers?
2. What warfare retarded the development of the state?
3. Who was the first clergyman?

II. The Formation of the Diocese

1. What two bishops made visitations in Kentucky in 1829?
2. When was the diocese organized?
3. By whom and where was the first ordination held?
4. Who was the first bishop of Kentucky?

III. Bishop Dudley

1. How old was Bishop Dudley when he was consecrated?
2. Tell of his work.
3. When did he die?

IV. Later Years

1. How many bishops did Kentucky have in seventy-two years?
2. Who is the present bishop?
3. What new diocese was made out of half the state? What is it called?
4. Who is the bishop of Lexington?

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS

THE ADVENT CALL IN THE DIOCESE OF NEWARK

By Mary H. McCulloch

IN this diocese the bishops have given the plan a place in the War Commission to secure the support not of the Woman's Auxiliary alone, but of all Church women doing national service. They asked a number of the clergy to send women as delegates to the first conference with the bishop-coadjutor as chairman. These thirty-five women delegates form the diocesan committee.

Several rectors, by their bishops' request, met with the executive of this committee and gave helpful suggestions for the plans. Leaflets briefly sketching the plan were sent to every parish; and on the Sunday they were distributed, every rector had a stirring letter from the bishops to read to the congregation. In this leaflet were also prayers for daily use, as preparation for Advent week. Every rector is being asked to appoint a parish committee, every parish, if possible, to send one or two delegates in the autumn to conferences where simple clear preparation will be given for carrying out the plan. This preparation to cover: (1) The first presentation of the plan to all the women of the parish; (2) The Message; (3) The Intercessions; (4) Suggestions for the week.

A tentative plan for Advent week has been made—not to be rigidly followed, but as a suggestion to be used or modified according to individual conditions.

THE PLAN

When the parish committee has secured and prepared its workers a letter signed by the rector will be sent out just before Advent, asking the presence of every woman at church on Advent Sunday, and that she will be at home at a specified time Monday or Tuesday.

Advent Sunday: Corporate Communion for all workers. Rector to present the plan to the congregation.

Monday: The messengers and intercessors commissioned by rector.

Monday and Tuesday: Visits and intercession.

Wednesday: Meeting for all women, to explain purpose and hope of the movement.

Thursday: Quiet Day. Instructions on Prayer.

Friday: Meeting to present the peculiar opportunities and responsibilities of women today.

Saturday: Intercessions.

First Sunday in Advent: Rector to sum up the work.

Wherever it is possible, daily Communion to be held throughout the week.

There may be parishes where the house to house visits are set aside for group conferences; but the diocesan committee earnestly hopes these exceptions may be few.



ALL SAINTS' CHURCH, GUANTANAMO

One of our most beautiful churches. The architecture is of the Spanish Mission type

A UNITED OFFERING WORKER IN CUBA

By Sarah Wayne Ashhurst

ALMOST seven years ago the United Offering sent me to Cuba. In January, 1912, I sailed for Santiago, leaving New York in a blinding snow storm, and reaching Santiago in the warmth of a very warm winter in Cuba, with gardens in full bloom and trees in full leaf. It was typical of all the difference I found in the life of the tropics. Landing late Saturday night, on Sunday I had the pleasure of following the bishop on his round, for it was the day of his visitation to Santiago; and Monday started work as teacher, not knowing one word of Spanish! That is typical of the missionary's life, even if you don't know how to do a thing you must do it, and when you try, you

find you can. How sorry I was that it became necessary to give up the *Academia Inglesa*, because being in a rented house, the house was sold over our heads, and no other possible home could be found. Therefore I was transferred to Havana, to the Cathedral School, where I was made "official mother" of the Cubria girls, who were also transferred from Santiago to the Cathedral School. They have been my constant joy and inspiration ever since, showing what can be done with Cuban girls when given the right training and influences. In October, 1914, I was again transferred, this time to Guantánamo, where I hope I may remain. Teresa Cubria, then almost eighteen, became my right-



MISS ASHHURST AND SOME OF HER PUPILS

An adequate school building is badly needed for the seventy-five children who are "packed in like sardines"

hand and most capable assistant, and with Mercedes as a nucleus, we began a school. Mr. Watson had said to me in talking over the situation, "I don't know how to begin a school." to which I replied "Neither do I, but we will just begin and see what happens." So we began with eight scholars and now have a day school of seventy-five scholars, Americans, Cubans and Jamaicans and others from the various English-speaking islands. Finding a Sunday-school of forty we now have one hundred and forty, who gave \$150 in their Lenten Mite Box Offering last Easter.

This last year we were most fortunate in being able to add another worker to our staff. Miss Martha Cramer, of Rochester, N. Y., who,

after working most faithfully and with a splendid spirit all winter, received her appointment from the Board in May. It would be impossible to say in how many ways she helped, especially in work with the boys, through her Sunday-school class and Boys' Club. My work had naturally fallen among the girls, as at first that seemed the most crying need, and to Teresa had naturally fallen the children who could speak only Spanish. "What is your work?" is the question I am always being asked. Then I give a list of my offices, as follows: called a "parish worker", I am head-mistress of the school, parish visitor, Sunday-school teacher, "Leading Lady" of the choir, head of the altar committee. Leader of the Junior Auxiliary, sec-

The Woman's Auxiliary

retary and treasurer of the Sunday-school, housekeeper, and chief promoter of entertainments, *Fiestas* as we call them in Cuba.

We live in an *alto*, the second story of a house right next the Church, where we try to exercise the Christian duty of hospitality to the extent of our ability, and no household enjoys the pleasure of having visitors more really, from the missionary cook up to the mistress, and happy is the day when the house is crowded with marines or sailors or a visiting missionary happens along. There is no part of the work your missionaries in Guantanamo have enjoyed more than entertaining "the boys" in uniform, in the past year, and we are so grateful for the opportunity to give them a little touch of home life, from which they are so utterly cut off in camp, and a chance to talk English with women.

Learning to make bricks without straw is one of the accomplishments a missionary soon acquires, and it takes real ingenuity to get up a play with no stage properties or costumes on hand. Finding *Mother Goose* utterly unknown in Cuba we decided to have "an evening with Mother Goose" so learned to sing all the most familiar rhymes in this classic. "Mary" needed a lamb, no lamb was in existence, so a happy thought suggested a white kid instead! A kid was found, to cost five dollars if for "the Americana", one dollar if for a Cuban—so the kid was purchased by a Cuban. But when it arrived it was black, with only a tiny white spot or two. Poor Mary's lamb—its fleece was not white as snow.

Old Mother Hubbard's dog did not care to perform so made a bolt for home, but a stray dog happening along was promptly lassoed, and most unwillingly accompanied old Mother Hubbard to the stage. Like Mary's black kid it brought down "the house" I was going to say, but all our performances are perforce given out of

doors as we have no other place but the church and church garden.

The school is a small one-story house, where our seventy-five children are packed in like sardines, to move around we all have to climb over each other. Our greatest need is a good school building, with classrooms that could be thrown into one, making a good-sized room, say to hold five hundred people, where we could constantly give good, pure, entertainments, doing more for the life of the young in Guantanamo than in any other way possible, I think. There is nothing at present but moving pictures, expensive and very low in tone, decidedly hurtful. The habit of walking in the Park on Band night promiscuously "picking up" partners does more to ruin young girls than anything else in the life of the town, I suppose. There is no pleasure provided for them which is in the least uplifting and the Church could do so much, if we only had a good room with a stage, under our control. As it is we have to carry out all the benches from the church into the garden and carry them all back after it is over, getting the church all in order for the next morning's service—which is no joke when you are already dead tired.

Then out of doors all your efforts may be spoiled by a heavy shower, your ice cream and cakes wasted, and all the children heart-broken, for it is not surprising how much they look forward to these entertainments, when it is the only pleasure most of them have in their dull lives. We have almost no truancy from school. The children love to come, and cry if they are sick and can't be present. We rule by love, and very seldom meet with incorrigibility and if so we find it comes from the child's being sub-normal. Only twice in the four years have we had to ask a parent to remove a child from the school.

This is something of what we are trying to do. Is it worth while?

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Leaflets are free unless price is noted. Address Literature Department,
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51 A Litany for Missions.
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- 525 Under the Southern Cross.

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- M. 1 The Canal Zone.

China

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202 Investments in China.
203 Church Day Schools in China.
210 For the Girls of China. (Report of Saint Mary's Hall.)
211 Our Plan for the Church General Hospital, Wuchang.
247 Practical Ideals in Medical Missions, 5c.
251 For the Women of Ichang.
260 Parish of Ten Million People, Changsha.
273 Saint Faith's School, Yangchow.
274 Saint John's University, Shanghai.
M. 7 A Summer Day in a Chinese Dispensary.

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- 500 In the Greater Antilles.
502 How to Make Two Presents with One Gift.
503 Little Ward of a Big Province.

Honolulu

- 1000 The Cross Roads of the Pacific.

Indians

- 600 The First Americans.

Japan

- 300 The Nippon Sei Ko Kwai. (Holy Catholic Church in Japan.)
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303 Saint Agnes's, Kyoto.
304 The Heart of Japan: Bishop Tucker

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- 100 Our Foothold in Africa.

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912 Four Definitions.
913 Concerning "Specials."
914 The Board of Missions and Special Gifts.
920 War and Missions.
941 How Can I Give to a Particular Object and Yet Give to the Apportionment?
944 Women in the Mission Field.
946 How to Volunteer.
948 The New World and the New Need.
956 Why and How of the Missionary Budget.
969 The Church and the World.
978 At Home.
979 Abroad.
980 Everywhere.

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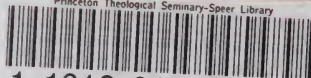
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